

TRUE LITERALISM:  
BEING AN  
EXPOSITION  
OF  
ESPECIAL PROPHECIES,  
ACCORDING TO THE TRUE PRINCIPLES OF  
LITERAL INTERPRETATION.

By JOSEPH TURNER.

HARTFORD:

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LITERAL INTERPRETATION

Vol.

BY JOSEPH TORREY

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## SECTION I.

A consistent literal interpretation, is the only safe and harmonious rule which can be applied in the study of the Scriptures, both of the Old and New Testaments. But it is of vast importance to understand what genuine literal interpretation is, lest we fall into inconceivably worse errors than those from which we would escape, while we heartily and with good authority, condemn and reject the spiritualism (properly mysticism) of the present age. There is really danger here, and we should be extremely cautious, lest, while beholding the deformity existing on the one extreme, in this nineteenth century, we forget the deformity that existed on the opposite extreme in the third and fourth centuries, and so fall into the same kind of unwarranted *literalism* that then and there obtained, the same which has to some extent existed, from the third to the nineteenth century. The opinion has been, and still is entertained, by some, that *true literalism* requires us to give to nearly all scriptural expressions, a literal application, without the least reference to the manner in which the truth was revealed to the writer, or the position or mode of expression of the writer himself. This view of *literalism* is as wide off the mark of truth, as is the most objectionable mysticism of our own time, and I humbly conceive that this view is liable to lead its votaries into darker labyrinths and more fatal errors than can be justly charged upon mysticism proper. To make the words of an uninterpreted parable strictly literal, is certainly much worse than the most subtle mysticism. True *literalism* requires that we regard every parable a truth or series of truths which it is our duty to learn, first, by strict and careful reference to the interpreted parables and to the mode of interpretation employed by the Savior,—we are then to expect that the *reality* shadowed forth in the parable, will be literally accomplished. This is true *literalism* of parables. The same is true of symbols, allegories, similes, or figures; to make either, the reality taught by them, would make the Bible a book of inconsistencies. A vision of future things must always be indicated by symbols, those symbols indicate a reality, and the reality taught by the symbol is what true *literalism* believes will be literally fulfilled. So of a figure. Figurative scripture is the using of language and names which belong to one class of facts, to bring out and teach another class. Such figurative expression does exist in both Testaments, and multitudes of examples might be given, but two from each Testament will suffice to illustrate this point. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, buy and eat; come, buy wine and milk, without money and without price." This prophecy foretells the coming of Christ the first time, to open a fountain (Zech. xiii. 1.) to wash in for sin and uncleanness, together with the manifold blessings of the gospel of Christ, and speaks for Christ, or puts words into His mouth. Make this figurative prophecy a literality, and the blessings of the Gospel are merely wine, milk, and honey, cheap enough, it is true, but what nonsense it would make of the Scriptures.

When Christ was here in the flesh, he applied both the prophecies referred to, as follows, still retaining the figure:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." Jno. vii. 37.

Again, Zech. xiv. 8, "And it shall be in that day, that living waters shall go forth out of Jerusalem, half of them toward the former sea, and half of them toward the hinder sea, in summer and winter shall it be."—This prophecy, it is said, must be literal, and that it applies to the age (world)



to come. Well, then, there will be in the age to come, summer and winter, consequently heat and cold. There will also be a former and a hinder sea. How these things can exist and at the same time the saints be free from suffering, and enjoy their rest, would be somewhat difficult for any well balanced mind to explain. But, this is also a figure, and Jesus so applies it. Jno. vii. 38, 39.

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

The same figure is used by the Saviour in the conversation with the woman at the well of Samaria, and in several other scriptures.

The *literality* or reality, contemplated in these figures, is as follows. The blood of Christ is the only blood that can take away sin. The death and bloodshed of Christ is the fountain opened, from which flows out all the enjoyed or promised privileges and blessings of the whole plan of redemption. All the former economy of God with his people, all that came before the cross, was dependent on the opening of this fountain, and on Christ's atonement. All before the cross, looked forward to the cross, "for the blood of bulls, and of goats, could never take away sin." All that have served God since the cross, have looked backward to the fountain then opened in the house of David, as the ground of their hope, and thus it will be, till this dispensation closes. Hence, the effect of the atonement, (water of life in Christ, *living waters*, the spirit to give life, or change these vile bodies,) runs backward from the cross to paradise lost, and forward to PARADISE RESTORED.

It is equally absurd and dangerous, to attempt to change a plain scriptural reality into figure, allusion, simile, or symbol. When matter of fact is defined in a prophecy, either present or future, by promise or threatening, no change or qualification can be allowed, whatever lapse of years may be contemplated in order to a literal fulfilment of each portion. If a prophecy is recorded involving the final destiny of a nation, or of nations, and defines the nation or nations involved, by taking hold of and presenting the work or character of the same at the time the prophecy was uttered, no change can be made of the nations thus defined, nor can their name be transferred to some other nation who may be supposed to retain the characteristics of those the prophecy defines. Such applications have been attempted, but we may never expect by this mode of interpretation, to find the harmony of the Scriptures.

Take, for example, the prophecy of Isa. chap. 10. The first four verses are a continuation of chapter 9th, and present some of the sins of the kingdom of nominal Israel. Verses 5th and 6th are the declaration of God, that he will bring the king of Assyria, against an hypocritical nation, meaning Israel. Verses 7th to 11th, declare what is in the heart of the king of Assyria, and show that he has only a selfish design—that he is not in sympathy with the design of God.

In consequence of the selfish purposes of the king of Assyria, God says in verse 12th, "Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

1st. Here is a hypocritical kingdom defined, a definite work to be accomplished, and the kingdom distinctly designated to perform that work.

2nd. In consequence of the selfish purposes of the Assyrian kingdom, (verses 13, 14) God determines to punish that kingdom, at a definite time, viz., when he shall have performed his whole work upon mount Zion and on Jerusalem.

Everything connected with the purposes of God in this prophecy is so clearly defined, that all may, yea, ought to, be expected to be fulfilled literally, but it should be expected in the order herein expressed.

1st. The Assyrian kingdom shall desolate Jerusalem and Judah, and carry its inhabitants into captivity.

2d. Inasmuch as the Assyrian kingdom shall do this with a selfish purpose, having no reference to God's providence, God declares his determination to punish that kingdom for this their wickedness, when he shall have performed his *whole* work upon Mount Zion and on Jerusalem.

3d. After this captivity of the Jews, and after the boasting of the Assyrians, God promises to send upon that proud kingdom temporal calamities, which shall result in the overthrow of the kingdom. This is stated in verses 16 to 19; the glory of the Assyrian kingdom shall be consumed—they shall be as when a standard bearer fainteth.

But this is not the judgment threatened in verse 12—these are but temporal calamities.

4th. In close connection with these calamities, and the overthrow of that kingdom, a remnant of Jacob—a remnant of those carried away captive by that kingdom, *not another*, shall stay themselves upon the Lord—shall return unto the mighty God, and return unto their own land, "for the consumption decreed shall overflow with righteousness." Vs. 20-23. Their captivity, though long, should have an end.

Here, let it be remembered, *but one return of a remnant of Jacob is promised, and that return is from their captivity under the Assyrian kingdom.* Let us now inquire how long a time God has purposed to be in performing his whole work upon Mount Zion and on Jerusalem.

After God, by Moses, had given to the twelve tribes of Jacob his covenant at Sinai, with which was connected the ceremonial law, he makes a promise to them, if they keep that covenant and those commandments, he will make them a kingdom of priests, and they shall dwell in the land forever. But in Lev. xxvi. 18-29, God assures those tribes, if they revolt from his authority and break his commandments, he will punish them by allowing their enemies to carry them away captive, and will permit those enemies to waste their land, &c., &c. This God purposes to do again and again, for the purpose of leading them to repentance. But, if these temporal calamities for short seasons do not have the desired effect, God determines that they shall be scattered among all nations, and be punished *seven times*,—i. e., their temporal sufferings in their scattered condition shall continue *seven times*. These seven times have been understood, by men versed in the science of the scriptures, to be prophetically symbolic, and to mean 2520 literal years. This term of years has been supposed to commence with the first captivity of the twelve tribes in the reign of Manasseh, about 668 to 70 B. C.

From that point, therefore, 2520 years must expire before the *whole* work of the Lord is accomplished on Jerusalem. In this threatening, work is laid out for all that time. But some may doubt whether these seven times are to be thus understood; notwithstanding the ten tribes have remained scattered ever since those times began, and they have now nearly expired. Well, then, take a measure of this, the Lord's work, which takes date much nearer the time of the uttering of this prophecy. I refer to the 2300 years, given in Dan. viii. 13. The question is there asked, How long the vision, (the *daily* and the *transgression of desolation*.) to give both the host and the sanctuary to be trodden under foot? This question relates to Mount Zion and Jerusalem, also the people of God, notwithstanding the whole world is connected with Jerusalem. This treading down of the sanctuary is a part and parcel of the threatened calamities in Lev. xxvi., and is therefore a part of the work of the Lord promised to be performed on Mount Zion, &c., if the twelve tribes should fail to keep his statutes. The question is, in reality, How long the time assigned to the Gentiles, to tread the sanctuary under foot,—in other words, to perform the threatened (work) judgments of the Lord upon Mount Zion, and on Jerusalem. The answer is definite: Unto 2300 days (years), then shall the sanctuary—Mount Zion and Jerusalem, and with them the whole world—be cleansed; then shall



the whole work of the Lord have been accomplished on Mount Zion, &c. And then shall the kingdom of Assyria be punished—then shall this promise of the Lord be literally fulfilled.

It is admitted by some, that the time herein defined is the time for the fruit\* of the stout heart of the king of Assyria to be punished; but it is sometimes said that the Papacy, or at all events some one government now existing, is the fruit referred to. Who does the prophecy affirm shall be punished for the sin of desolating Jerusalem, and carrying the people away captive, with a wicked, selfish purpose? Did the Papacy ever do this? No. Did any other nation now existing ever do this? No. Then neither of those nations are the one referred to. Assyria was the kingdom who should go against a hypocritical nation, and not some other kingdom. The name cannot be transferred to some other nation, unless we transfer the work to be done; nor can we transfer the punishment, unless we can transfer the sin.

Let us now apply these remarks.

1. Assyria did perform the very work foretold in this prophecy; that kingdom did literally desolate Jerusalem, and carry its inhabitants into captivity. After this work had been accomplished, and when the 70 years of the captivity of Jacob expired, God did literally cause Assyria to be wasted and overthrown. In the reign of Belshazzar, Assyria, at that time Babylon, was numbered and finished. Assyria's end was "as when a standard bearer fainteth."

In connection with the overthrow of Babylon, or Assyria, a remnant of Jacob—two tribes—did literally return to God, to their own land, and they stayed themselves upon the Mighty God of Jacob. But *ten tribes*, (all but the remnant,) never have, and more, they never will *literally* return to their own land. All the prophecy, thus far, has been strictly and literally fulfilled; nothing remains to be accomplished, except to punish the kingdom of Assyria, when the Lord shall have performed his whole work on Mount Zion and Jerusalem—when the 2300 years have expired, and *true literalism* requires that this portion of the prophecy be as literally fulfilled, as each of the other portions have been.

But, it is claimed that the return of the remnant of Jacob is to be literal, and is yet future. I answer, the return of a remnant of Jacob was to be indeed literal, *but it was to be a return from their captivity under the Assyrians*, and not from another, and long subsequent, captivity under the Romans. Such a return from Assyrian bondage has been realized, and therefore this promise cannot apply to another and subsequent bondage. This is a tower of strength that can never be carried by a *storm* of sophistry.

Again: It is claimed by some, that Assyria, or Babylon, was thus punished at its overthrow by Cyrus. To this argument I reply—

1. The whole work of the Lord promised, had not then been performed on Mount Zion, not is it yet completed.
2. The justice of God could not, for the sins of one generation of a kingdom, punish another generation of that kingdom some seventy years afterward. Still, if Assyria has received this punishment, it was in her last generation.
3. If Assyria or Babylon has been punished for their fruit (work), there remaineth no judgment for Babylon; hence, some have concluded that the wicked are never to be raised from the dead.
4. If this nation was thus punished for their sins against heaven, it fol-

\* Some are of opinion that the fruit of the stout heart of the king of Assyria, must necessarily be some government in some way related, because of the expression, "fruit," &c., but the learned agree that the original word rendered "fruit," means the wicked conduct of Assyria. Dr. Clark says, the original word should be rendered, "the work of," &c., meaning the work herein defined.

lows that all nations are thus punished when overthrown, and therefore, on this hypothesis, there would be no need of a future judgment.

Finally, if this promised punishment is to be regarded as accomplished, the prophecy fails of a literal fulfillment, for those who committed the sin were not punished for that sin, and God will not, cannot punish Assyria that desolated Jerusalem, by proxy.

True literalism, therefore, requires that Assyria be punished, according to promise, when the time set for the accomplishment of the *whole work* of the Lord shall have expired. But how can that wicked kingdom be punished when the 2300 years terminate? I answer, by raising them from the dead. See Isa. xxiv. 21-23.

In order to the punishment of nations, all nations must be gathered before the judgment seat and first be judged. Thus to gather them, they must be raised from the dead. Babylon, *Sodom* and *Gomorrak*, the kingdom of Israel, with the succeeding nations, have been alike *condemned with an overthrow*, but they are alike reserved unto the day of judgment, to be punished. Assyria must, therefore, be raised, judged and punished at the end of those days, or this prophecy will fail of a literal fulfillment.

## SECTION II.

It has been shown, in the foregoing section, that a remnant of Israel did return after the 70 years captivity, in connection with the overthrow of Assyria, or Babylon, and that all that remained of this prophecy yet to be fulfilled, was the punishment of that kingdom when the Lord's whole work has been performed on Mount Zion—when the 2300 years have expired. As certainly, therefore, as this part of the prophecy ever has a literal fulfillment, their punishment must involve, and be preceded by, the resurrection of that kingdom from the dead.

Having stated these points so distinctly that they need not be mistaken, the prophet, under divine influence, goes on from verse 24 to 27, to exhort, direct and comfort the true Israel while in their captivity, declaring, in verse 27, that the yoke of the oppressor shall be broken from their necks, and shall be destroyed by reason of the *ANOINTING*.

The events here foretold, and the time when they were fulfilled, is most satisfactorily settled by the prophet. This work is to be accomplished by reason of the *ANOINTING*; it is therefore not by the will of man, but by the arm of Jehovah of hosts.

But what anointing is here referred to? Is Christ here referred to, as some suppose and teach? Certainly not. He is not here even alluded to. Let the prophet explain himself. Isa. xlv. 1:

"Thus saith the Lord to his *ANOINTED*, to CYRUS, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut."

Here the prophet points out the anointed, and the *anointing*, and shows for what purposes the anointing is given, viz., for the overthrow of Babylon. Cyrus, the conqueror of Babylon, was appointed and anointed for that very purpose, and the Lord, according to this, his word, did go before



him to subdue kings, and to overthrow Babylon, and it was in connection with the overthrow of Babylon, by Cyrus, that a remnant of Jacob was returned to their own land—it was by reason of the *anointing* of Cyrus.

Having stated these facts in verse 27 of chap. x., the prophet, in the most glowing and enthusiastic manner, describes the march of the forces under Cyrus, to the accomplishment of the work to which this leader was appointed and anointed. This conquest by Cyrus effects the return of a remnant of Jacob to their own land, according to the word of God; and with this deliverance the 10th chapter closes.

But, mark—the whole work of the Lord is not yet accomplished on Mount Zion and Jerusalem. This work must continue from this deliverance 2300 years, as before shown, and is to be evinced on the one hand, by the scattering of rebellious Israel, down to the consummation, Dan. ix. 27.

In the deliverance effected by the overthrow of Babylon, at the commencement of the 2300 years, two tribes of *Daniel's people* returned to their own land, and to the holy city, and to these two tribes, after their return, seventy weeks of the 2300 years are cut off; "seventy weeks are determined upon thy people and upon the holy city."

This seventy weeks, or 490 years, measure the claims of the two tribes to the land and city, under the provisions of their deliverance.

The next special change with the tribes returned, in a national point of light, after their return from Babylonian captivity, was to be effected at the expiration of the seventy weeks, from which point the city and sanctuary was to be desolate (was to be left—forsaken of God,) until the consummation of the 2300 years.

It was in view of a literal fulfilment of this prediction of Daniel, that the Master said, while weeping over Jerusalem, "Behold your house is left unto you *DESOLATE*." Subsequently, the people of the prince that should come, was to destroy the city and sanctuary, and make them both desolate until the consummation.

This, we repeat, is the work of the Lord, on the one hand, but there is another department of his work upon Mount Zion and on Jerusalem, which is very intimately connected with his people, that has not yet been brought to view. The work is settled on both hands, from the return of the two tribes, down to the end of 69 weeks, for thus much of the 2300 years is devoted to Daniel's people—the two tribes in the land and holy city.

Reader, keep this point distinctly in view, while we proceed.

The prophet Isaiah, therefore, having foretold the return of this remnant in chapter x.—which return to, and legal stay in the land is embraced in the 70 weeks, or 490 years, as above shown—proceeds, in chap. xi., to foretell the other part of the *Lord's work*, to be performed from the end of the 70 weeks to the consummation; which work must lie parallel to that of the desolation of Jerusalem.

The work now to be defined, will distinguish God's Israel from the universal overspreading of abominations, from the termination of the 69 weeks down to the consummation.

Isaiah xi. 1: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

This first verse foretells the birth and growth of Christ, until he enters in mature life upon the office of his mission, and applies to the first advent, where the 69 weeks ended.

2. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord."

The spirit thus rested upon Christ at his baptism by John, in Jordan, and was the sign given to John that he was the Christ. The spirit thus given, continued with him through his mission, according to this prophecy.

2-4. "And shall make him of quick understanding in the fear of the Lord, and he shall

not judge after the sight of the eyes, neither reprove after the hearing of the ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

Verses 3 and 4, thus far, foretell the work and offices of Christ, from the first to the second advent—from the crucifixion unto the end.

John v. 22, 23-26, 27: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which hath sent him. . . . For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

The authority given him, is all power in heaven and in earth. See Matt. xi. 27, and xxviii. 18. Many Scriptures might be cited on this point, but these must suffice.

The last half of verse 4 foretells the execution of final judgment, when Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of his Son; "and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

5. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

When the wicked are thus slain by the breath of his (Christ's) lips, all the wicked are slain, as must appear—1st, from the fact that the prophet holds in his eye the two classes, the righteous and the wicked, from before the Babylonian captivity, down to the consummation; and 2d, from the fact that the united testimony of Scripture is to the point, that when Christ slays the wicked, it is in the execution of final judgment, and only then.

The last part of the fourth and fifth verses, present the end of this dispensation. Verses 6 to 9, inclusive, foretell the state of things in the restitution or kingdom of God, which immediately succeeds the destruction of the wicked. The Saviour explains, in the same manner, Matt. xiii. 41-43. There shall then be nothing to hurt or destroy in all the holy mountain. "Then shall the righteous shine forth in the kingdom of their Father."

The space of time thus covered in verses 1 to 4, inclusive—viz., from the first to the second advent—is called a *day*. Verse 10 repeats from verse 1 to 6-9.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it [the ensign] shall the Gentiles seek, and his rest shall be glorious."

See verses 6-9. All will be peace for ever.

All but the last sentence of this verse applies parallel with verse 1, advancing only to the call of the Gentiles, after the resurrection of Christ; and shows that he continues in the position then and there taken, until the wicked are destroyed; then his rest shall be glorious—his enemies are all destroyed.

Verses 11 and 12 recapitulate, with additional light:

"And it shall come to pass in that day, [the same day—the gospel day,] that the Lord shall set his hand the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [But how will he do this?] And he shall set up an ensign [the same as in verses 1 and 10,] for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth."

Now, observe, God promised by the mouth of Jacob, that the *SCPTRE*



should not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and then adds, *to Him shall the gathering of the people be.*

Christ is that Shiloh; or, the sceptre is now with the tribe of Judah; or, this promise of Jehovah has failed. All know that the sceptre is not with literal Judah: therefore, as the promise of God cannot fail, Christ is Shiloh, and is therefore the ensign of Judah and Israel, to whom the Gentiles may seek. Christ, (Shiloh,) when he came, was the continuation of Judah—was the continuation of Israel—and to him, or into him, the dispersed of Judah and of Israel, also the Gentiles, were to be gathered, by repentance and true faith.

"To him shall the gathering of the people be." All who became Christ's became Judah, became Israel. Christ was and is the Ensign under which all Judah and Israel, from all the nations of the earth, have and will march—to him they all were to gather.

But, did the Lord, at the first Advent, set his hand the second time to gather the remnant of his people from all nations? Hear the commission given to the gospel ministry; "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Thus the gospel is sent to the nations above named, yea, to all nations, to recover the remnant of the Lord's people, and all that receive the gospel message in its time, are made *one in Christ*.

But again, did the introduction of the gospel gather a remnant of nominal Israel? Hear the apostle of the Gentiles. In the 11th of Romans; after referring to the intercession of Elijah against nominal Israel, he says, verses 4-5:

"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so, then, at this present time also, there is a remnant, according to the election of grace."

There was a remnant of nominal Israel then and there gathered to the ensign, and there has been a remnant in every generation since that time; it has, however, been but a remnant.

Once more: was this the second time that he set his hand to recover the remnant of his people, after this prophecy was uttered? We confidently answer, yes, it was the second time. The Lord did set his hand, by anointing Cyrus for the overthrow of Babylon, to gather a remnant of Jacob. That remnant was gathered, and returned to their own land. This was the first time after the uttering of this prophecy. God did set his hand the second time to gather a remnant of nominal Israel, by anointing Christ as the ensign of his people, and to him a remnant have been, and are still being gathered.

From verse 13 to the close of the chapter, the prophet shows the oneness that shall be enjoyed by those that are gathered into Christ, and in a striking figure, by reference to the Red Sea, he shows the breaking down of the middle or partition wall between Jews and Gentiles, and by a continuation of the same figure, points out the highway of holiness, or more properly, the path of the just, which is as the shining light, which shineth more and more unto the perfect day. Chap. xii. is the expression of every heart which is gathered to Christ, and that walks in the light, as He is in the light.

Such is the native tendency of some minds to meditate in a fixed and perverted channel, that they are apparently unable to conceive how the great Jehovah, even, can do a specified work, a second time, in a somewhat different manner, by the employment of entirely different agencies. It will be necessary, therefore, before advancing farther, to show, beyond a reasonable doubt, or cavil, that God, in the events of the first advent, set his hand the second time to recover the remnant of his people, which work is not yet finished, and will not be, until the mystery of God is finished. This must be done very briefly.

And first, the prophecy foretelling the agent through whom Jehovah would set his hand to recover the remnant of his people, must be presented.

"Rejoice, greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zech. ix. 9.

Before this event, saith the Lord, "I will send my messenger, and he shall prepare my way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in," &c. Mal. iii. 1.

John the Baptist was that messenger, sent before the Lord Jesus, as all are ready to admit. Christ is therefore the messenger of the covenant. But of what covenant? The law, or gospel? Are we under the covenant which God made with the fathers, when he took them by the hand to lead them out of Egypt? or are we under the new covenant he promised to make not like unto that? Let the reader answer carefully.

God has never promised to make but one more covenant, after that made with the fathers, when he led them up out of the land of Egypt; and that one which he has promised to make, he calls a new covenant.

The gospel teaches that the former was nailed to the cross—abolished, blotted out, &c., &c. We are therefore under the new covenant, or we have no covenant, and are yet strangers to the covenant of promise, without hope, and without God in the world.

But we are under the new covenant, which will be hereafter abundantly proved. Now let the reader turn to Matt. x. 5-15, and he will see that the mission of the twelve was directly to the lost sheep of the house of Israel—the remnant to be recovered. Next, read Luke x. 1-10, and you will learn that the mission of the seventy was to the lost sheep of the house of Israel. Both classes were forbidden to go among the Gentiles, or Samaritans.

Turn now to Matt. xv. 21-28, and you will learn that Christ's mission was also confined to the lost sheep of the house of Israel, and so far as the proclamation, "the kingdom of God is at hand," was concerned, it mattered not how much faith a Samaritan might have, they could not eat of that "Israel's table."

Come forward now to where this commission of the twelve and the seventy was fulfilled, and you there see Jesus riding into Jerusalem, according to Zech. ix. 9, and to the temple, according to Mal. iii. 1. See Matt. xxi.

After Christ has finished this effort to gather the lost sheep of the house of Israel, as a nation, he retired to the Mount of Olives, and wept over them, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not. Behold your house is left unto you desolate," &c. Jesus either set his hand to gather them, or he did not; and if he did, it was the second time after the Babylonian captivity. The Lord Jesus Christ testifies that he would have gathered them nationally, but they would not, and humble faith will rely on his word, despite the theories of men.

All, therefore, from the ministry of John the Baptist to the crucifixion of Christ, was an effort to gather nominal Israel. But the second effort does not end here. After the crucifixion, after the resurrection from the dead, Christ gives the *gospel commission*, saying, "Go ye into the world, and preach the gospel to all nations, beginning at Jerusalem. Go, tell my murderers that I will yet gather them, if they will believe in me. Go, confirm the covenant with many, for one week."

In this effort, according to Paul, a remnant was recovered according to the election of grace. The former covenant was an election by works through faith, but this is a covenant of election by grace through faith. The condition remaining after the week of confirmation terminated, is, according to Paul—"And they, if they continue not in unbelief, shall also be



grafted in, for God is able to graft them in again." But this can be done only on the ground of Gentile mercy. Many more scriptures might be adduced to prove this point, but enough has been said to satisfy the careful reader.

We will now briefly consider the thirty-second chapter of the prophecy of Jeremiah, for this chapter has been, by human interpretations, made a great stumbling-block in the way of very many who desire to know and keep the truth.

Jeremiah, from chap. xxvi. to chap. xxxi., is foretelling the same captivity of Judah and Israel, foretold by Isaiah in chapter x., but Jeremiah prophesied about one hundred and fifty years later than Isaiah, according to Usher, and, according to the prophecy, just as Jerusalem was taken by the Babylonians. Jeremiah foretells the certain destruction of Jerusalem, and the captivity of Judah and Israel, before the thirty-second chapter commences, and in the thirty-second chapter he foretells the return of his people to their own land. The return here foretold is certainly a literal return, and if it has not been accomplished, it will certainly be accomplished hereafter.

In order to foretell this return impressively, Jeremiah is instructed to buy of his uncle's son a certain field, and to make the necessary writings thereon; and the prophet did as he was commanded of the Lord. This was done just as the city was being broken up. The evidences of this purchase Jeremiah gave in charge to Baruck, in the sight of his uncle's son, and in the presence of the witness that subscribed the book of purchase, and instructed Baruck to put these writings in an earthen vessel, that they might continue many days.

Verse 15: "For thus saith the Lord of Hosts, the God of Israel, Houses, and fields, and vineyards, shall be possessed again in this land."

After the writings were duly delivered, the prophet prayed, and his prayer is recorded in verses 16 to 25, inclusive. Verses 26-39 repeat the word of God touching the destruction of the city;—the city must certainly fall into the hand of Nebuchadnezzar, the king of Babylon.

From verse 30 to 35, inclusive, the reasons for this captivity are recorded: this is the hypocritical nation, against whom God, by the mouth of Isaiah, chap. x., promised to send the king of Assyria, and in Jeremiah's time, behold he has come, *come literally*.

In the subsequent chapters of this prophecy, we learn that the city did fall into the hand of the king of Babylon, and he finally carried Israel and Judah captive to Babylon, save those who, contrary to the word of the Lord, went down into Egypt. To all those the word of the Lord was definite, that they should see their land no more.

From verse 36 to the close of the chapter, a return of this people to their own land is minutely foretold. But, there are many who contend that no such return as is here foretold has ever been realized, and therefore this return of Israel is yet future.

A few months since, a preacher, while preaching on the Judgment, referred to this prophecy, and most solemnly affirmed, that he knew that no such return as is here foretold had ever been realized. Such remarks are frequently made, both in speaking and writing, at the present time, but they are shocking to every "well-instructed" student of the prophecies.

It is as certain that this prophecy has been literally fulfilled, as it is certain that this people were carried captive to Babylon; of this, the reader may be convinced.

First, From the captivity in the reign of Ahas, ten tribes never returned to the land of Canaan; they are the lost tribes.

Second, Only Judah and Israel returned from that captivity, and they possessed the land when this prophecy was uttered.

Third, It is the captivity of Judah and Israel which is foretold in this prophecy, and not the captivity of the ten tribes. Let this fact be distinctly kept in view.

Fourth, the captivity here foretold is the 70 years captivity, the same as foretold in Isaiah x.

Fifth, The return here foretold, is the return of Judah and Israel, and not the return of the twelve tribes. See verse 30.

Sixth, The return of Judah and Israel, here foretold, is their return from captivity under Nebuchadnezzar, king of Babylon, and not from some other captivity, at a far future time. This return of Judah and Israel, is the same return foretold by Isaiah—which has been shown in the foregoing pages. From this captivity Judah and Israel did return to their own land, consequent upon the overthrow of Babylon, and in exact accordance with this prophecy.

This fact, however, is denied, as before intimated, and it is the denial of the past fulfilment of this portion of this prophecy, with others of the same class, that induces the argument for a future return of the chose, tribes to their own land. The argument thus induced, makes this prophecy, and nearly all parallel prophecies, a stumbling-block to many, who would otherwise see and embrace the truth of Jesus's soon coming. To such, the argument spoils the harmony of prophecy pertaining to the coming kingdom.

Let the reader carefully study the promise of the return of Judah and Israel, (mark the tribes,) from verse 37 to the close of the chapter; observe carefully what God promises to do; then turn to the record of Nehemiah, from chap. vii. to the close of the book, and there read a perfect literal fulfilment of all that is here promised, in the return of these two tribes under Nehemiah and Ezra. It would be profitable, perhaps, to publish the promise and the fulfilment in juxtaposition, but our limits will not allow this at present.

God did ratify his covenant with the remnant He returned, from which He has never turned away; all his covenants for good are everlasting. He also put his fear into their hearts, inasmuch that they entered into covenant under oath, that they would serve God, and keep the law of Moses. See Nehemiah, chapter x. Men did again buy fields, subscribe, evidence and take witness in the land of Benjamin, and in all the cities of Judah, of the valley and in the cities of the south. The entire service of God was perfectly restored. See 2 Chronicles and Ezra. But to show that this application is according to the principles of true literalism, we quote 2 Chron. xxxvi. 22, 23.

"Now, in the first year of Cyrus, king of Persia, that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished, the Lord stirred up Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

### SECTION III.

We will now advance to Jeremiah, chapter xxxiii.

Chapters xxxii. and xxxiii. are a parallel to Isaiah x. and xi.; let the reader compare them. Let a few facts be distinctly observed, lest through the influence of mere presumptive inferences, the force of the truth be lost. In the prophecy of Isaiah, chapter x., there is *but one* captivity foretold, and *but one* return from that captivity, as has been fully shown. That remnant has positively been returned. This is chapter x. In chapter xi., by the same prophet, God promised to set his hand the second time to recover his people, *but no second captivity is there foretold*. This part of the Lord's work to be accomplished on Mount Zion and on Jerusalem, is subsequent to the return of the remnant to their own land, and before a sec-



and captivity. Here the objector is fastened by a nail driven in a sure place, and will struggle in vain to escape. The second attempt to gather a remnant is by Christ, to whom alone "the gathering of the people should be," as before proved.

Chap. xxxii. of Jeremiah foretells the same captivity and the same return, as in Isaiah x., but clearly defines the two tribes to go captive, and to return from that captivity. The prophecy takes no notice of the ten lost tribes, for the good reason that they *are lost*. An attempt to apply the promised return to the twelve tribes, is, and must ever remain a vain attempt: only two tribes are involved in this prophecy, so that, whether past or future, the other ten tribes are not embraced. But we have shown that the two tribes have returned; hence, all that is foretold in chap. xxxii. has been literally fulfilled.

In chap. xxxiii, verses 4-5, Jeremiah foretells the same overthrow of the city—the houses of the city, and the houses of the kings. From verse 6, to 13, inclusive, a repeated assurance of the return of Israel and Judah is given, together with an intimation, at least, that the city should be rebuilt, and all these things together should be for a name and a praise unto the Lord. The two tribes should be again spread abroad in their own land, and should then be joyful in their God.

This return and possession of the land, as before shown, being the return from the 70 years' captivity, is bounded by the 70 weeks, *cut off* from the 2300 years which measure the work of the Lord, spoken of in Isaiah x.; hence, to the point where the 70 weeks terminate, we must look for the next marked change. That the prophet's eye reached this point in the distance, while foretelling the return to and possession of the land by these two tribes, is fully proved by verse 14.

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised to the house of Israel, and the house of Judah."

Mark, it is not said, *these good things*, but that good thing. Some special good thing is here referred to, aside from the many good things connected with their return. To ascertain what that *good thing* is, we must look over the promises of God previously made, in connection with this context. This *good thing* must be a chief good, or it would not be thus singularly referred to here, and it seems quite clear, from the context, as we shall hereafter see, that the promise referred to is in Gen. xlix. 10-11.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes."

Here is the chief good promised to Judah as a tribe. Israel and Judah were subsequently united in the kingly and priestly authority, that in the providence of God, Christ might legally descend from both these tribes, or, more properly, be related to them both. That he was thus related, needs no argument here; all admit this fact.

The special good thing promised to Judah and Israel was, that God would preserve the sceptre in the tribe of Judah till Shiloh come. After their return to the land, therefore, he would thus preserve the sceptre, until the crowning good should be realized—until Shiloh really come.

If, therefore, Shiloh and Messiah are the same, they were to have possession of the land, and the sceptre to remain with them, until Messiah come at the end of 69 weeks. That this is the proper view of this prophecy, or of the 15th verse, is demonstrated by verses 15 to 18, inclusive.

"In those days, and at that time, [at the time when the Lord shall perform that good thing, viz., send Shiloh, the Messiah,] will I cause the branch of righteousness to grow up unto David, and he shall execute judgment in the land. [This is exactly parallel to Isaiah x. 1 to the middle of verse 4—see Section 2—and presents the first advent of Christ, as certainly as a first advent is foretold by the prophets. The Father judgeth no man, but hath com-

mitted all judgment to the Son.] In these days shall Judah be saved, [to Shiloh shall the gathering of the people be,] and Jerusalem shall dwell safely; [Jerusalem shall not be within reach of her enemies,] and this is the name whereby she shall be called, The Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. [From the time the Lord shall cause this branch to grow up unto David, David shall never want a man to sit on the throne of the house of Israel.] Neither shall the Priests, the Levites, ever want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

As this prophecy is called somewhat difficult to explain, it will be proper to appeal for authority to an inspired commentator; we will therefore first obtain Paul's theory of the gospel—"Jerusalem."

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren, that barest not; break forth and cry, thou that travailest not; for the desolate hath more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born of the spirit, so it is now. Nevertheless, what saith the scripture? Cast out the bond woman, and her son, for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free." Gal. iv. 21-31.

When Isaac, the son of promise, was weaned, the bond woman persecuted the son of the free woman; and Sarah said, Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the free. This declaration God ratified. Agar and her son answered for a type of the law-covenant given on Sinai, and to Jerusalem, (said Paul,) which is, (i. e., which was at that time,) and is (was at that time) in bondage with her children. Old Jerusalem and her children, the antitype of Agar and her son, when Christ the antitype of Isaac came, mocked, reviled, and put him to death. But what saith the scriptures? *Cast out the bond woman and her son.* Not only cast out the literal tribes, but cast out literal Jerusalem. And this was done, or Paul was sadly mistaken. The law-covenant, the types and shadows of the law-dispensation, nominal Israel, (the children of the flesh,) with Jerusalem, were all cast out together. Seventy weeks are *cut off* to thy people and upon the holy city, and there, Jerusalem that was, expires. But is there no Jerusalem under the gospel economy? Hear the apostle: "But Jerusalem which is (was at that time) above, is the mother of us all." The Jerusalem which was above in the apostle's time, is above now. This Jerusalem is not one yet to be builded, and "lifted up above the common level of the earth," but is to come down from God out of heaven. It is the desolate city, the antitype of Sarah, who shall have many more children than she that hath an husband.

Now mark: as really as Sarah was the mother of Isaac, so really is that desolate Jerusalem above to be the mother (the city) of all Abraham's children of promise. This is the city for which Abraham looked; the eye of that patriarch never descried the old Jerusalem, "he sought a better country, a better city, that is, an heavenly." Hear Paul again:

"Ye are not come to the mount that might be touched, [where the law was given, which (Sinai) answered to Jerusalem in bondage, &c.,] but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. xii. 22, 23.

This is the Jerusalem of which the prophet speaks, and which shall dwell



safely, while the branch shall execute righteousness in the earth, or during the gospel dispensation. This is a *literal* Jerusalem, and the city will literally come down out of heaven, but not until it can dwell safely here. This city was above, and safe, in the days of Christ, and in the days of Paul. Christ has entered into the temple of this city not made with hands, and it still remains above, and is safe, far beyond the enemy's power, and will remain there until the last enemy of Christ or his people is destroyed, which is Death.

"Then shall the city come  
Down from the opening heavens."

Yes, down to earth, and then shall the tabernacle of God be with men, and there will be no more death, neither sorrow nor crying, for the former things are passed away. Jerusalem shall forever dwell safely. In those days Judah shall be saved, gathered into Christ, for he is the *ensign*, the *lion* of the tribe of Judah, and all in him are Judah, and all in him are Israel.

Christ (Shiloh) has the sceptre of Judah, and David does not want a man to reign over the house of Israel, and never will. The priests, the Levites, do not want a man to offer sacrifice, for Christ has offered himself once for all, and in his blood there is remission of sins. Now, where remission of these is, there remaineth no more offering for sin. Having reached an effectual offering for sin, there need be no more—there never will be any more; the blood of Christ avails continually, till mercy's work is done.

The throne of the house of Israel, at present, is God's throne. "The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." The throne is in the new Jerusalem, for Christ has gone into the heavenly places, of which the old tabernacle was a pattern. Christ, on the throne of the Father, reigns over the house of Israel, so sure as the house of Israel is his house. The house of Moses became the house of David, and David reigned over Israel.

"And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after: but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 5-6.

More proof of the correctness of this position might be given, but more will not be wanted by New Testament believers.

We will now pass to verses 20-21:

"Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their seasons; then also may my covenant be broken with David my servant, that he should not have a son to reign on his throne, and [my covenant] with the priests and the Levites, my ministers."

At the first advent the branch grew up unto David. Then the Lord said to David's Lord (branch), Sit thou at my right hand, &c. And when that time of sitting on the throne of the Father is out, Christ will take the throne of David, and become subject to the Father. During the reign of Christ over the house of Israel on the Father's throne, the seed of David (Christ) is to be extensively multiplied, also the Levites that minister unto the Lord. The Levites that minister unto the Lord are the gospel ministry, or this must be fulfilled in the "age to come." And if in the "age to come," then there must be smoking altars and slaughtered victims in the kingdom of God, where "nothing shall hurt or destroy." But Paul says, "there remaineth no more offering for sin."

All these matters are literal—positively literal; but there being a change in the law where the gospel commenced, there was, of necessity, a *change in the priesthood*. There will, however, be no more change, for Christ and his Levites have an UNCHANGING PRIESTHOOD. Having thus presented the gospel dispensation, the prophet closes chap. xxxiii. by repeating the word of the Lord relative to his covenant with David, and confines that covenant to the two houses of Judah and Israel.

## SECTION IV.

### THE TABERNACLE OF DAVID.

It would be a pleasant task to review the parallel prophecies in Ezekiel and Hosea, but for want of time, it is impractical at present; this may be done at a future time.

We will next turn our attention to the prophecy of Amos, and commence with the 9th chapter, verses 11, 12.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."

This promise of God has been variously applied by different teachers. Some have taught from this text, the return of nominal Israel to the land of Canaan, in a Millenium to be realized before the coming of the Lord the second time: others teach from it, the return of nominal Israel at the coming of the Lord, or immediately after; and yet others from this text, teach the return of nominal Israel, after the coming of the Lord, to their own land; when there will be probation for at least the heathen; and by calling to their aid a few more relevant passages, teach that nominal Israel will become the teachers of the law, when this promise is fulfilled—some say for a thousand years, and some for an indefinite number of years; perhaps many more than a thousand.

Of the many views advocated as above, we cheerfully admit that the latter is by far the most consistent in the light of the text, and its supposed parallels; but we intend to show by irrefragable testimony, that all these theories have wrested the text, and some of them have worse than murdered it.

It shall be our first object to define *the day* in which this promise was to be fulfilled, by a careful reference to the preceding verses—8 to 10.

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

The sinful kingdom was the kingdom which God established with nominal Israel, which kingdom, or theocracy, He determines to destroy from the face of the earth. Mark; God does not here threaten that kingdom with captivity, from which they are to return again, but He threatens to destroy the kingdom from the face of the earth, so that there will be found no place for it, *even in Ju-*



dea. All the captivities and returns of this kingdom must be prior to the fulfillment of this threatening; for, when a kingdom is destroyed from the face of the earth, there is an end of such kingdom. God has promised variously to preserve that kingdom until Shiloh come, and at that period, several prophets have foretold its destruction. When this destruction of the kingdom should take place, God said He would not utterly destroy the house of Jacob—*A remnant should be saved.*

When the kingdom should be destroyed, the house of nominal Israel should be sifted among all nations, as corn is sifted in a sieve, yet shall not one grain fall to the ground. That is, nominal Israel shall be mingled with all nations, shall be just like all other people in God's account, and not one grain from that kingdom destroyed, shall fall to the ground so as to germinate and produce a restoration of that kingdom, or a kingdom by that name. This is the idea conveyed in the assurance, that not one grain shall fall to the ground. Said Jesus, 'except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it shall bear much fruit.' This he spake in reference to himself, in view of his death and resurrection, as the first fruits of the resurrection of the true kingdom of Israel. As, therefore, Christ was from the house of Israel, and as he did fall to the ground, this destruction of the kingdom, and scattering of the house of Israel, must be after the first Advent, and subsequent to the resurrection of Christ. Indeed, all the prophets agree in regard to the season for the destruction of this kingdom, and the prophecy of Daniel distinctly provides for the accomplishment of this threatening subsequent to the cutting off of Messiah,—subsequent to the termination of the 70 weeks, as has been repeatedly demonstrated. "Seventy weeks are determined upon thy people, [Daniel's people were the people of Israel,] and upon the city of thy (Houbigant) sanctuary." That kingdom must have remained, in some form, until after the 70 weeks, or the prophecy of Daniel would have failed.

Again: The kingdom was not destroyed when Christ came, for he said to the pharisees, "the kingdom of God is [margin] among you," Luke xvii 21; i. e. was with that people. Jesus came the king of Israel, John i. 49, and when that kingdom had rejected him, he spake as follows. Matt. xxi. 42—44:

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner:—this is the Lord's doings, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The kingdom, or economy of God established with the kingdom of Israel, was all that kept them together, and when that was taken away, consequent upon their rejection of the stone, [Christ,] they were prepared for destruction as a nation or kingdom. This kingdom "fell" on Christ when they occasioned his crucifixion,

and was subsequently broken. But in the Judgment he will 'fall' on them, and they will be ground to powder; will be consumed as the chaff.

All this threatening was accomplished at the destruction of Jerusalem. There the city was destroyed, the Theocracy was destroyed, the desperate sinners who said, 'the evil shall not overtake us,' and consequently, in their blind infatuation, resisted the Romans to the last extent of their power, and thus, so effectually exasperated the Roman army, that their impetuosity knew no bounds; were cut off by the sword, and perished by thousands; just as Christ said they should, and the remnant were carried away captive, and have been, and still are, sifted among all nations.—Not one grain has since fallen to the ground so as to produce a kingdom, or the restoration of that kingdom, and never will, for that kingdom is destroyed from the face of the earth. Now mark, In that day, I will build again the tabernacle of David, &c. In what day? In the day when that sinful kingdom was tried by the offer of their king, condemned as a kingdom, rejected, and finally destroyed. But the day thus began, must continue while nations continue, among whom the house of nominal Israel is sifted, hence, "that day" is the gospel day, or gospel dispensation.

We will secondly inquire, what is the tabernacle of David which was to be builded again in that day, &c. Much depends on the real meaning of the tabernacle of David, as used in the text. In defining the tabernacle of David, we shall merely state facts, and sustain those facts in the future argument, in order to avoid repetition.

The tabernacle of David comes from the tabernacle of Moses, for David was governed by the law of Moses. When Moses was in the Mount receiving the law, God shewed him a pattern of a tabernacle, and commanded Moses to build a tabernacle, and all things pertaining to it, according to that pattern; "for see, saith he, that thou build all things according to the pattern showed thee in the Mount." The ten commandments engraven on stone, was all that Moses received in the Mount, direct from God. But he was shown a pattern of a tabernacle, and tabernacle arrangement, or service. Moses came down from the Mount, and built a tabernacle, and ordained the entire tabernacle arrangement, or worship, and connected it with the covenant God made with the fathers, when he took them by the hand to lead them out of Egypt.

This tabernacle arrangement, thus ordained, became the standing worship of God in the Mosaic economy, and had the twelve tribes complied with that tabernacle arrangement, God, agreeable to his promise, would have continued them a kingdom of priests, and they should have dwelt in the land forever. This same tabernacle arrangement was David's tabernacle arrangement, except that it was not fully perfected until David became 'king of Israel, and reigned over the house of Israel.' David is said to be a man after God's own heart, or a man of God's choosing.



David was a prophet, priest, and king, and set in perfect order the tabernacle arrangement—the worship of God. David never built a tabernacle, nor yet a temple, although he had it in his heart to build one, but God forbade him. While David was thus anointed prophet, priest and king, having the entire direction of the worship of God in all branches of the tabernacle arrangement, God made promise to him, saying, ‘David shall never want a man to sit upon the throne of the house of Israel. Jer. xxxiii. 17.—Verse 21 reads, ‘a son,’ to sit on the throne of Israel. Mark now, the tabernacle of David is to be perpetuated *in his son*, a definite son, which son is called a branch to grow up unto David, Jer. 33: 15, and a rod from the stem of Jesse, Isaiah xi., and is in several scriptures called the branch, and several other names.

This, the tabernacle of David, was thrown down in the latter part of the reign of Solomon, and the house of David was not acknowledged properly after Solomon’s reign, until the return of the two tribes, *Judah and Israel*, from the Babylonish captivity.—Then, under Nehemiah, the entire tabernacle arrangement was restored, and for some time continued, but it gradually declined, until long before the first Advent, the tabernacle of David had fallen down. Although the sceptre remained with Judah, and with the two tribes in the land, there remained a kind of authority, “they had a law,” as was said by them at the trial of Messiah, yet for many years they had neither king nor prince, and the order of worship had become deranged, and almost totally neglected by the body of the people; as foretold by Hosea, in chapter iii. verse 4:

“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim.”

Although that sinful kingdom continued, the priesthood and some of the priests, were, according to the gospel, good men, yet their services were merely nominal. While they were never perhaps, without a sacrifice in form, they were in fact without any sacrifice which was acknowledged by Jehovah, for many days.—They refused to sacrifice much that was valuable, as was foretold by Malachi the prophet, would be their condition just prior to the coming of the Lord to his temple.

Malachi charges them, in the name of God, with robbery, even that whole nation, and says they have robbed God in tithes, and burnt-offerings. This was to be the condition of that sinful kingdom, when the Lord, the messenger of the covenant, should come to his temple. This was the first Advent.

We will, thirdly, prove that the tabernacle of David was restored at the first Advent, in the same day in which the sinful kingdom was destroyed from the face of the earth.

We will commence with the decision of a conference of the apostles, upon the same question, varied somewhat in its phrase-

ology. The point in discussion, was the call of the gentiles.—Acts xv. 7—11:

“And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: And put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of our Lord Jesus Christ, we shall be saved even as they.”

This is the testimony of Simon Peter—mark it well. He says to the brethren, Ye know how that *a good while ago*, God made choice among us, that the gentiles, by my mouth, should hear the word of the gospel, and believe.

When was this choice made? Matt. xvi. 19:

“And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.”

The *keys*, (mark) of the kingdom of heaven. Peter used one of those keys on the day of pentecost, and opened the kingdom of heaven to his own nation, when multitudes were pricked in the heart and confessed Christ. On that day, the church were baptized with the Holy Ghost.

When the Lord sent Peter down to Cornelius, he used the other key, and opened the kingdom of heaven to the gentiles, and Peter testifies here, as in another scripture, that God gave them the Holy Ghost as he did us, [Jews] when? on the day of pentecost.

He further states that God put no difference between Jew and Gentile, purifying their hearts by faith. Then, after rebuking his brethren for attempting to put upon gentile converts the yoke of the old covenant, and charging them in this, with tempting God, he says, he believes through grace his nation shall be saved, *even*, [on the same conditions] as they [the gentiles.]

After Peter had expressed his faith, then Paul and Barnabas related what God had wrought among the gentiles, by them. Verses 13—17.

“And after they had held their peace, James answered, saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets: as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”

This is the testimony of James, and it is sustained by the conference. Simeon hath declared. Who is Simeon? We have been gravely told *that* Simeon, must be the Simeon that waited for the consolation of Israel, or some other Simeon of prophetic memory; but is this the fact? No! Nothing of the kind is either intimated or intended, by James. This Simeon is Simon Peter, whose



testimony had just been listened to by the conference. James says, Simeon hath declared [God made choice of Peter to call the Gentiles, see his testimony,] how God *did*, [not is going to do] at the *first*, [not will subsequently] visit the gentiles, to take from them a people for his name.' And to this agrees the words of the prophets. To what do the words of the prophets agree? Answer. To Peter's declaration how that God did, at the *first*, [at the time Peter went down to the house of Cornelius,] visit the gentiles, and give them the Holy Ghost, purifying their hearts by faith. To *this* call of the gentiles, which Simeon [Peter] has declared, agree the words of the prophets, and not to something future. But what words of the prophets, agree to *THIS CALL*? We should be careful here, lest we misapply, or wrest the scriptures. And to *this* agree the words of the prophets—as it is written:

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Notwithstanding there are several prophets which foretell the call of the gentiles in varied language, there is no prophet but Amos, who has ever uttered the language quoted by James; and the only place where this quotation "is written," is Amos ix. 11, 12. The application of this scripture, therefore, by the "inspired" apostle James, and by the concurrence of the "inspired" apostles making up that memorable conference, is PINNED DOWN TO THE GOSPEL DISPENSATION. While there is meaning in the English language, this point can never be avoided. This scripture has been, and still is, by many, applied to some future time, or age, but any argument that would apply this prophecy of Amos to a future age, would just as easily apply the declaration of Peter, on the day of pentecost—"this is that spoken by the prophet Joel," &c., to a future age. James has applied it as definitely, as if he had said, 'This is that spoken by the prophet Amos,' and then repeated the quotation.

If, therefore, the application of the quotation from Joel made by Peter to the gospel dispensation, was definite and correct, so is the application of the quotation from Amos, made by James to the gospel dispensation, also *definite* and correct. While the language of the speakers is triflingly dissimilar, the mode of application is precisely the same. The application of this quotation to the gospel dispensation, is quite as definite as is the application of any of those prophecies which are in the gospel applied to Christ, not excepting Zech. ix. 9 which was applied to Christ, when riding into Jerusalem. See Matt. 21. Any argument which would satisfactorily lay this prophecy over to another and future age for its fulfillment, would make it utterly impossible to apply the greater portion of the prophecies with any thing like tolerable definiteness, and would leave us in doubt relative to the validity of the gospel dispensation, in doubt also of the heaven-ordained claims of the

Lord Jesus Christ. But, for such an argument, there is not one figment of direct scripture authority, while the apostolic conference concurrently decide against it. The tabernacle of David, therefore, *is builded again in the gospel economy*; of which fact, we will proceed to give the most indubitable testimony.

Let it be remembered that the tabernacle of David was to be built *again* by the son of David, the Lord Jesus Christ. As David was *prophet, priest and king*, in the old tabernacle arrangement, and *reigned over the house of Israel*, so David's son, the Lord Jesus Christ, is prophet, priest and king in the new tabernacle arrangement, AND REIGNS OVER THE HOUSE OF ISRAEL.

1st. Christ was a prophet when the old tabernacle arrangement expired—the old covenant and temple service expired together.—Deut. xviii. 18, 19:

I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

This was spoken of Christ, David's son, and was so applied by the apostles. Acts iii. 22, 23:

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

Christ allowed that he was that prophet of whom Moses spake, when conversing with the woman of Samaria, and on other occasions, while all believers received him as that prophet. Luke vii. 16:

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

John vii. 40:

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Many scriptures might be quoted to sustain this point, but as this fact is so universally admitted, it is unnecessary to quote more here. We would, however, caution the reader, while cheerfully admitting this point, not to reject others even more obviously taught in the gospel, to save a theory.

2d. Christ was a priest first, in the order of Aaron.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

Christ was born under the law. Gal. iv. 4, 5:

But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Christ was baptized by John, a priest, and hence was baptized into the Aaronic priesthood. Matt. iii. 13—15:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.



In the Aaronic priesthood, Christ fulfilled the law. Matt. v. 17 :

Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil.

In the Aaronic priesthood, Christ became the end of the law, by the sacrifice of himself. Rom. x. 4 :

For Christ is the end of the law for righteousness to every one that believeth.

Eph. ii. 15 :

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances : for to make in himself of twain one new man, so making peace.

In order to offer the antitype of the sin offering under the old covenant, Christ by consequence must have stood as the antitype—the substance of the Aaronic priesthood—for he must offer himself, and he did offer himself, ONCE FOR ALL. In that offering of himself, the law was fulfilled ; there the Aaronic priesthood terminated forever ; the law, the old covenant, together with all the old tabernacle arrangement, were abolished.

This view is further sustained by Paul to the Hebrews—chap. ii. 17, 18 :

Wherefore in all things it behooved him to be made like unto his brethren ; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

Heb. iii. 1, 2 :

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ; who was faithful to him that appointed him, as also Moses was faithful in all his house.

Here the apostle refers to Christ when a priest in mortal flesh, prepared for temptation and suffering, in order to be introduced to the offices of his house. In this temptation and suffering he is set before the church as their example, and they are called upon to consider him while passing through those scenes, who, notwithstanding the severity of his trial, was faithful in all that pertained to the introduction of his house, as Moses was faithful in all that pertained to his. But, as before shown, when he had offered himself—when he had *suffered*—the way was prepared for the introduction of his house ; he could then save to the uttermost, all that come unto God by him.

3d. The order of the priesthood after the sufferings of Christ, and the place of office. Heb. v. 5—10 :

So also Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever, after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ; though he were a Son, yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal salvation unto all them that obey him ; "called of God a high priest after the order of Melchisedec."

Heb. iv. 14, 15 :

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the

Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities : but was in all points tempted as we are, yet without sin.

Heb. vi. 19, 20 :

Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail ; whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec.

Christ, our high priest, has passed into the heavens, and is there a priest after the order of Melchisedec, and not after the order of Aaron, "for, if he were on earth he should not be a priest." Having passed into the order of the Melchisedec priesthood, if he were now on earth he should not be a priest, for the Aaronic arrangement was a pattern of things *in the heavens* ; hence, Christ, in the Melchisedec priesthood, cannot be a priest on earth—earth is not the place of his appointment while officiating. Still farther evidence will appear.

4th. The point where, or time when the priesthood was changed. Heb. vii. 1 to 3, 11 to 22 :

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ; to whom also Abraham gave a tenth part of all ; first being, by interpretation, king of righteousness, and after that also, King of Salem, which is, King of peace ; without father, without mother, without descent having neither beginning of days nor end of life ; but made like unto the Son of God, abideth a priest continually. \* \* \* \* \* If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood. And it is yet far more, evident : for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever, after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest : (for those priests were made without an oath ; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest forever, after the order of Melchisedec ;) by so much was Jesus made a surety of a better [covenant] testament.

From the above quotation we learn, first, that the change in the priesthood occurred where the Levitical priesthood expired, and all will admit that the expiration of the Mosaic economy was at the crucifixion. Again, the change occurred where Christ could be created, not after the law of a carnal commandment, but AFTER THE POWER OF AN ENDLESS LIFE. Inasmuch as Christ must die to effect the atonement, he could not have been made before that death, *after the power of an endless life*—endless life never dies. It is therefore most obvious, that the Saviour arose from the dead in the order of the Melchisedec priesthood.

Once more. Paul quotes from the 110th Psalm, to prove by the oath of God, that Christ is in the order of Melchisedec. In said



Psalm, and before the declaration here quoted, we read—"The Lord saith unto my Lord, sit thou on my right hand, until I make thy foes thy footstool,"—showing conclusively that in connection with the resurrection of Christ, and his taking his seat at the right hand of the Father, He entered the Melchisedec priesthood.\* At that point the priesthood was changed, and there was the change in the covenant and tabernacle arrangement.

5th. Christ having entered the Melchisedec priesthood, there will be no more change, *no new fountain opened*. Heb. vii. 23—26:

And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, HATH AN UNCHANGEABLE

\* Who was Melchisedec?

Various have been the conjectures advanced, in regard to the real Melchisedec, but no opinion yet advanced has been satisfactory; all have left the reader in doubt. It may not be considered an act of egotism, therefore, if, in addition to the many, we submit an opinion. First, Melchisedec was not a mortal man, for Paul assures us that the Melchisedec priesthood was after the power of an endless life. His description follows:

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace: without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

We look for the only personage of whom we have any account, who can possibly fill this description. Enoch, the seventh from Adam, walked with God three hundred years, and was not, for God took him. Enoch had the testimony that he pleased God, and by faith was translated, *that he should not see death*. Enoch, therefore, being changed to immortality, is without an end of life. As he was changed without dying, the life he possessed never ceased, but that life being immortalized, in his *changed condition* he is *without beginning of days*. Where there was no end of life, there could be no beginning of days. Enoch was the first man changed to immortality, and in immortal life, therefore, he was without father, or mother, and without descent, for there was none before him in that life. Being immortal, he was created after the power of an endless life, and abideth a priest continually.

Enoch was probably king of Salem (the new Jerusalem) until Christ ascended to occupy that position. In this capacity he met Abraham, but he offered no sacrifice. When Christ was raised from the dead, he was in the same order, being created after the power of an endless life.

Enoch was without father, or mother, or descent, in the *change to immortality*, and Christ, being the first fruits from the dead, is without father, or mother, or descent, in endless life from the dead. Let the curious reflect upon these conjectures.

PRIESTHOOD. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he EVER LIVETH to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

6th. Christ, our High Priest, in the Melchisedec priesthood, has forever ceased to offer sacrifice for sins. Heb. vii. 27, 28:

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Heb. x. 14—18:

For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them: and their sins and their iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin.

Mark well this important fact. Christ is not standing daily and offering a sacrifice for sin—is not offering himself continually, as multitudes teach, and is not therefore in the antitype of the Aaronic priesthood; but he has offered himself once for all, and having thus become an effectual sacrifice, he is not *standing and offering daily*, but has sat down at the right hand of God, until his enemies are made his footstool.

His intercessions are now, by virtue of that one sacrifice, in every case of faith, effectual in the remission of sins. Hence, there is no further need of sacrifice or sin offering, and there remaineth none.

7th. Christ, in the Melchisedec priesthood, has a sanctuary and a tabernacle. Heb. viii. 1, 2:

Now, of the things which we have spoken, this is the sum; We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.

The Lord promised by Amos, to build *again*, or pitch the tabernacle of David. He does not promise to do this several times, but once (*again*); and this text shows that Christ is, *while in the heavens and at the right hand of God*, the minister of the sanctuary, in that tabernacle which the Lord promised, and had in the time of the apostle pitched, or built again.

8th. Christ, David's son, in the Melchisedec priesthood, has not only a tabernacle but a tabernacle arrangement; for the old tabernacle arrangement was a figure, or shadow, of the new, or true arrangement. Heb. ix. 1 to 6—9, 10:

Then, verily, the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shew bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat, of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing theser-



vice of God: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them till the time of reformation.

As really as the paschal lamb in the old tabernacle pointed to Christ, and was a type of him, so really the whole of the old tabernacle arrangement was typical of the gospel economy. Again, as really as Christ became the antitype of the paschal lamb in his crucifixion, so really the gospel economy has become the antitype or substance of the old tabernacle arrangement. If the one is true, the other is true also.

The old covenant, with its worldly sanctuary, is here called the first, in contradistinction from the heavenly sanctuary and the tabernacle arrangement in which Christ officiates. All that economy were but figures of the true economy, (the real tabernacle of David) imposed on them until the time of reformation. This time of reformation is the time defined by the prophecy of Daniel, as before shown. The time at which God had determined to reform the covenant and entire tabernacle arrangement. When, there being a change in the priesthood, it was necessary that there be a change in the law also. At which time the second tabernacle, the holiest of all, was introduced and established. Heb. ix. 7, 8:

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

The Holy Ghost signified by the whole of the former economy, and especially by the high priest's going alone into the second tabernacle once a year with the blood of others. Mark, there was a first and second tabernacle in the one tabernacle of Moses. The first was for the ordinary service of the priests; the second for the higher and more sacred service of atonement, which was performed yearly.

Into the second apartment of the tabernacle, the high priest went alone every year, to signify that the way into the second tabernacle service—the holiest—was not yet prepared, while the first tabernacle was standing, before the reformation.

9th. But the way is now prepared, and Christ is an high priest of the true, the perfect tabernacle, which the Lord pitched, as promised by the prophet Amos. Heb. ix. 11, 12:

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. [See chap viii. 12.]

Christ entered into the holy place by, or with, his own blood, and as that blood could remit sin, he only entered once, and his blood then and there sprinkling the mercy seat, has obtained eternal redemption for the repenting believer. His blood is the redemption price.

10th. Christ, the son of David, is now high priest over the house of God, or house of Israel. Heb. iii. 1—6:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house, hath more honour than the house. For every house is builded by some man, but he that built all things is God. And Moses, verily, was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ, as a son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

The house of Moses was the church of the old covenant and tabernacle, called the tabernacle of David. The house of Christ is the church of the new covenant and new tabernacle of David, conducted by David's son. The house of Christ is as surely the house of Israel, as it is sure that Christ is an Israelite. Hence, when the house of Christ and the house of Moses shall come together in the resurrection from the dead, both houses—all Israel—shall be saved.

11th. Our Jerusalem is above, as before shown, [see a former article,] and the sanctuary and temple of this tabernacle arrangement are also above. Heb. ix. 22—24:

And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

12th. In this tabernacle arrangement, every believer in the house of Christ is a priest, and by the blood of Christ may approach into the holiest of all by faith; i. e., may offer their own sacrifice. Heb. x. 19—23:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh and having an high priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised.

1 Pet. ii. 9, 10:

But ye are a chosen generation, a royal priesthood, an holy nation, [a nation of priests.—Dr. A. Clark] a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

Rev. i. 5, 6:

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever Amen.

In the old tabernacle arrangement, the blood of bulls, and of goats, &c., was employed as the expiating sacrifice, but this blood could not wash away sin. In the new tabernacle arrangement, the blood of Christ is the blood of expiation. By faith in the blood of Christ, the believer is washed from sin, is cleansed from all unrighteousness, and his conscience is purified. Through the blood



of Christ, the believer approaches in his "intercessions" (prayers) to the *mercy seat, into the holiest of all*, into which none but a priest can enter.

To the holiest, by the blood of Christ, however, all believers are invited to come [see above]. But mark, they do not come by the *old way*—the way of the old covenant. Then, believers were required to bring their sacrifice to the priest, to be offered to God. Now, they come by a *new and living way* (foretold by Isaiah, see chap. xi. 16), consecrated by the blood of Christ. Every believer, therefore, offers his own sacrifice, it being a broken heart and a contrite spirit; hence, every believer is a priest in this tabernacle, according to the testimony of Peter, and of John, the revelator. If this is not the case, then we must go to the popish, or some other priest, to have our sacrifice offered, and our sins washed away.—But remarks here are unnecessary, for so sure as we are invited to come to the holiest of all by the blood of Christ, so sure we are recognized in the capacity of priests.

Again, so sure as the blood of Christ has washed us from sin, in that very act we are made [Dr. A. Clark] a kingdom of priests.—An effort to evade these obvious points, is a part of an effort to evade the evidence of the whole gospel economy.

In this tabernacle arrangement, the chosen ministry of Christ are his ambassadors, and are the antitype of the Levitical priesthood, and thus, according to Jer. xxxiii. 21, 22, the *Levites* have been multiplied greatly during this economy, and they will continue "until Jerusalem be established a praise in the earth."

13th. In this tabernacle arrangement, or *house of Christ*, we groan to be clothed upon with our house from heaven. 2 Cor. v. 1—4:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is in heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

14th. When this, the tabernacle arrangement of David, shall expire, the *tabernacle of God will be with men*; then shall we be clothed upon with our house from heaven. Rev. xxi. 1—4:

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

We will next prove that Christ, in this tabernacle arrangement, reigns king with unlimited power.

The Lord Jesus Christ is king over all the earth. Zech. xiv. 9:

And the Lord shall be king over all the earth, in that day shall there be one Lord, and his name one.

We have selected this text as a kind of foundation, or starting point, to which we shall bring other scriptures involving the doctrine of the text. We shall define the day here spoken of, without farther reference to this prophecy in this number, notwithstanding the day is fully defined in the context. Mark the text. In the day in which the Lord shall be king over all the earth, there shall be *one Lord*, and his name *one*. This arrangement must be somewhat different from the ordinary arrangement of heaven, or it would not be so distinctly named. The peculiarity of the day is, there shall be *one Lord* and his name *one*. If, therefore, there could be found two days with these peculiar marks, there would be nothing definite in them to assist in ascertaining what day is here distinguished. We shall here attempt to prove that *this day* is the gospel day, by showing—

1st. That Christ is Lord. And we will show first that the prophets have foretold that he would be Lord. A few quotations must suffice. Psalm 45—11:

So shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him.

The whole Psalm is allowed on all hands to be a prophecy relating to Christ; hence the relevancy of the quotation will not be questioned. Jer. 23—5, 6:

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness.

The branch to be raised up unto David, is Christ, David's son, and that son, when raised up, shall be called the Lord our Righteousness. We have fully proved that the branch was raised up at the first Advent. Psal. 110—1:

The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.

Here the Psalmist, in the spirit of prophecy, looks forward to the time of his promised son, and calls him his Lord. David's son, whom David here calls his Lord, at a given time, was to be called to sit at the right hand of THE LORD (God the Father) until the Father shall make his foes his footstool. During all this sitting at the right hand of the Father, he is David's Lord, and, as shown in the first quotation, is the Lord of the church, and the church is called upon to worship him; yea, to worship him at God's right hand. This time of sitting at the right hand of the Father, covers the gospel dispensation and is the gospel day.

We will next show that Christ was Lord when he came, and Lord both of the dead and living when he took his seat at the Father's right hand. John 13—13:

Ye call me Master, and Lord, and say well; for so I am. If I then, your Lord and Master, &c.

Christ was uniformly called Lord, by those who followed him, and here he not only allows his followers to thus call him, but tes-



ties himself that he is Lord. This was before the crucifixion. When raised from the dead he was also the Lord. Luke 24—37:

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them—saying, The Lord is risen indeed, and hath appeared to Simon.

Romans 14—7, 9:

For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's—for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Christ died for the express purpose of becoming Lord of the dead as well as the living. Although he was Lord before his crucifixion, as above shown, he was then Lord only of the living; to become the Lord of the dead, he must taste death for every man; must himself enter the chambers of death, in order to open the grave, and thereby secure the keys of death and hell, without which, he could not be Lord of the dead—could not raise the dead. From and after his resurrection, God the Father, called him as Lord, to His own right hand. God made Christ Lord from that point. Acts 2—34, 37:

For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Hence, by the pen of inspiration, the prophecies before quoted, are applied as we have intimated they should be, and the point is settled, that the same Jesus whom the Jews crucified, is, while at the Father's right hand, both Lord and Christ. When the fact was demonstrated by Peter, the sword thus formed reached the hearts of those that heard; "they were pricked in the heart," and sought to be saved. This was the salutary effect of acknowledging Christ in his proper offices. Having proved that Christ is the Lord of the gospel day or dispensation, we pass to show—

2d. That there is in this dispensation but one Lord. Romans 10—12, 13:

For there is no difference between the Jew and the Greek, for the SAME LORD over all, is rich unto all that call upon him; for whosoever shall call upon the name of THE LORD shall be saved.

Acts 10—36:

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all.

Eph. 4—4, 5:

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.

The apostle settles the question here. As really as there is but one spirit, one hope, one faith, one baptism, so really there is but ONE LORD, in the gospel day. We will, however, adduce one more scripture, which covers the whole ground, and presents the claims of the one Lord. Phil. 2—8, 11:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

In this highly exalted character, Jesus Christ is to be acknowledged during the gospel dispensation. Mark, the text does not affirm that every knee shall bow, as some have quoted it, but, God hath so exalted Jesus, that every knee *should bow*, i. e. it is the duty of all to confess that Jesus Christ IS (not is going to be) LORD to the glory of God the Father. Thus, leaving it optional to do so or not, in view of consequences elsewhere defined. This exaltation to be the ONE LORD to the glory of God the Father, was by virtue of, and consequent upon, his humiliation and sufferings upon the cross, as shown by Paul in the quotation from Romans xiv. 9, and for this a name was given him ABOVE EVERY NAME in heaven, or in earth: mark, *above every name*.

But the objector will ask, is not the name of God above the name given to Christ? Certainly not, during the gospel economy. Hear the word of God. 2 Cor. 5—18, 19:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

The word of reconciliation is the gospel of Christ, and the ministry of reconciliation are the ambassadors for Christ; we aver, therefore, that so long as the gospel shall be preached by divine authority, God is in Christ, (not above him,) reconciling the world unto himself. God is not in the person of Christ, as some believe and affirm, but God is in the government of Christ—has subjected himself thus, for the purposes of reconciliation. Let this point be distinctly remembered, for we shall have occasion to refer to it again.

3d. We will prove that his name is one according to the scriptural idea. Matt. 1—21:

And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

Phil. 2—10:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

Acts 4—11, 12:

This is the stone which was set at nought of you builders, which is become the head of the corner. [This stone, all admit, is a figure to represent Jesus.] Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

We cannot be saved by the name of Abraham, or Jacob, nor yet by the name God the Father, for "Our God (out of Christ) is a consuming fire." We must be saved alone in Christ.

Many more scriptures might be quoted on each of the foregoing points, but enough has been quoted to prove that Christ, in the gos-



pel day, is Lord; that he is one Lord, and that his name is one, viz: JESUS, which signifies *Saviour*; the day of our text, therefore, is the *gospel day*. There has been no such day before the gospel, and there will be no such day after the gospel sun goes down, as we shall show hereafter.

4th. We will now prove that Jesus is king during the gospel economy, or *gospel day*.

Our first proof shall be drawn from the text with which this article is commenced. Hear it:

And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one.

Now, then, having proved that Jesus is Lord, and that he is the one Lord, and his name one in this *gospel day*, the text is direct proof that Jesus, who has been proved to be the one Lord, is king over all the earth. So sure as Jesus is the only Saviour, so sure he is the only Lord; and if so, then king over all the earth. But we have an abundance of evidence in point, a small part only of which can be quoted.

First we will quote some prophecies relating to Christ. Psalm 2—1, 7:

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands assunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

The second Psalm is prophetic of this gospel dispensation, commencing with the first, and pointing to the second Advent. The first seven verses above quoted, relate entirely to the first Advent. Proof, Acts 4—25, 28:

Who, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ—for of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together—for to do whatsoever thy hand and thy counsel determined before to be done.

At the first Advent, therefore, God was to set his king upon his holy hill Zion. The decree through which it was to be accomplished, Paul applies to the first Advent fully. Heb. 1—5, 6:

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?—and again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

If the kings and rulers could have kept Christ in Joseph's tomb, God could not have set him upon his holy hill Zion; but this they could not do; he burst the bars of death, and being raised from the dead,

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.—Psalm 110: 1.

But is the throne of God in Mount-Zion? and is Christ, while at the right hand of the Father, the king on the holy hill Zion? The scriptures answer in the affirmative.

The Psalmist, when looking forward to the gospel day, and contemplating the light to burst upon the world through Christ, says:

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined.—Psalm 50: 1, 2.

That this quotation applies to the gospel, we appeal to the New Testament authority, which must settle all doubtful questions. 2 Cor iv. 5, 6:

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake—for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

God, from his own habitation, shined forth in the gospel; hence his own dwelling is in Mount-Zion. But we have direct proof to this point. Heb. xii. 22, 24:

But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

In this quotation taken with the context, the apostle contrasts the new covenant and tabernacle arrangement, with the old or Mosaic economy, and assures the church that they have come to the new arrangement, under which they are required to hear him that speaketh from heaven. As in the former arrangement, all the worshippers were required to worship with their faces toward old Jerusalem; i. e. they were to recognize old Jerusalem as the common centre of all their service, and the place where Jehovah heard and answered their prayer: so the gospel church are to worship with their faces toward the new Jerusalem, which is above; i. e. they are to recognize that as the centre of this new tabernacle arrangement, there is the *sanctum sanctorum*; hence they are required to "set their affections on things above, WHERE CHRIST SITTETH, at the right hand of God." This certainly applies while Christ is the Mediator of the new covenant, or *testament*, which is consecrated with his own blood. This Mount-Zion is the *heavenly Jerusalem*—THE CITY OF THE LIVING GOD. It is therefore settled, that the holy hill Zion, on which God would set his king, is the *new Jerusalem above*, the same that shall come down from God out of heaven, when this dispensation closes.

But let us look at one more prophecy touching this point. It is a prophecy of the ascension of Christ. Psalm xxiv. 3, 10:

Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He [not they] that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. [Christ is the root of that generation who shall, through the resurrection, reach the hill of Zion.] This is the generation of them that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and



the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts; he is the King of glory. Selah.

The dying effort of sophistry may be made in a vain attempt to apply this Psalm to some future age; but while the New Testament testimony of the ascension of Christ remains unimpaired, this Psalm will be acknowledged as a prophecy of that event. The New Testament records the *ascent* of Jesus to the hill of God here foretold, and records the testimony of angels, "that same Jesus shall in like manner DESCEND;" but when he *descends*, according to promise, he will not again *ascend*, for he will remain on earth with his people forever; and the Mount Zion into which he has ascended, (the new Jerusalem,) shall be with men—shall be established on the renewed earth. When Christ ascended to the hill of God, he was *the Lord, THE KING OF GLORY*. Mark this testimony. Lest some might stumble here, the testimony is repeated. Jesus in his ascension was the King of Glory.

Let us now attend to a few of the many New Testament proofs that Christ was, and is, King of Glory. Matt. ii. 1, 2:

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? . . .

Luke xxiii. 2, 3:

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it, (i. e. thou hast said right.)

John i. 49:

Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

John xii. 13:

And they took branches of palm-trees, and went forth to meet him, and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.

Luke xxiii. 38:

And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**.

The fact that Christ was and is king, *positively king*, is as variedly and as fully declared in the gospels, as is the fact that he is the Christ; so that it is quite as easy to prove that Jesus is not the Christ, as to prove that he is not king, and when the latter can be really accomplished by any scriptural argument, no farther argument is necessary to prove that he is not the Christ. Jesus is the Father's anointed king, and is seated at the Father's right hand, in the holy hill of Zion. The New Testament abounds with proof, but we must forbear to quote more, for want of room.

5th. In Zion, Christ reigns over all the earth.

Let us first contemplate a few prophecies. Isaiah xxxii. 1, 2:

Behold, a king shall reign in righteousness, and princes shall rule in judgment; and a man shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place: as the shadow of a great rock in a weary land.

It should be remembered that Christ, while at the right hand of God, and even forever, is a priest in the order of Melchisedec. Paul teaches us that the interpretation of Melchisedec is, *first KING OF RIGHTEOUSNESS*, and *after that king of peace*. Christ must therefore first reign king of righteousness. This he does while at the right hand of the Father. And after that, (after he has ceased to sit at the Father's right hand, and when all his enemies are slain, utterly destroyed, he shall reign,) king of peace forever. Isaiah xlii. 1, 3, 6:

Behold my servant whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

6th. The extent of power during this reign.

Matt. xxviii. 18, 20:

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

If there was one spot of earth over which Christ has not the power, to that spot he could have no right to send his gospel; but, being king over all the earth, he very legally commissions his servants to extend the conditions of peace and pardon to every rebel, everywhere on the globe. Again: Having been rejected as king by *his own*, he cannot reign personally here among his enemies; therefore, if he has no power beyond this world, he cannot reign. Hence all power *in heaven* and in earth, are given unto him for the purposes of redemption. All heaven is made subservient to the plan to be carried out while he reigns in Mount-Zion, and the name of JESUS is above every name in *heaven* and in *earth*. Amen. John xvi. 15:

All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

John v. 21, 23:

For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will: for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

In the day of judgment, God will be sole Judge, as is fully taught in both Testaments; but he will judge all men by Jesus Christ—i. e. Christ will be the standard by which God will decide the characters of all men. But, during the gospel dispensation, the Father judgeth no man, but hath committed all judgment to the son.

Let the reader turn to Isaiah xi. and Jer. xxxiii. 14, 18, and read those portions of scripture in this connection, bearing in mind the application made of them in the foregoing argument. All the



prophecies which contemplate Christ at the right hand of God, present him as executing judgment in the earth, in righteousness, or reigning in the earth, which is the same thing scripturally understood. Mark the following, which presents Christ reigning in Mount-Zion, yet ruling amid his enemies. Psalm cx. 1, 4:

The Lord said unto my Lord, Sit thou at my right hand until I make thy foes thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. [Not after I (God) have made thine enemies thy footstool.] Thy people shall be willing in the day of thy power, [The people of Christ will acknowledge his reign, and cheerfully submit to it, while he sits at the Father's right hand in Mount Zion,] in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec.

#### Romans xv. 12:

And again Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles: in him shall the Gentiles trust.

Here, Paul applies the eleventh of Isaiah, and its parallels, to the gospel dispensation, and this fact ought to put an end to discussion on this point; but there are those, who, to save a theory, or to render themselves conspicuous, will pervert the plainest New Testament application, as unblushingly as if there were no consequences to fear from such a course. An attempt to place the reign of Christ over the Gentiles in a coming age, is a fearful work, to say nothing of its absurd contradictions. Such an argument supposes the Gentile times to begin, at the very point where the gospel says they expire. Thus, while the argument contradicts the plainest inspired testimony, it virtually denies the gospel dispensation. The context alone confines the application of this text to the gospel dispensation, and therefore no man should remove the *land-marks*. Mark this. A mediator must of necessity be above both parties between whom he mediates. "Now a mediator is not a mediator of one,"—that is, of one party,—"but God is one." God is one party. Gal. iii. 20. God, in the plan of redemption, as one party, has fully subjected himself to the mediation of Christ, between himself and rebellious man, the other party, and the judgment rendered by Christ during all probationary time, is the ultimatum—is above both the parties. Hence his name is above every name. To illustrate—suppose the subjects of the Emperor of Russia all were to rebel against him, and the Emperor, instead of calling to his aid foreign armies, should propose conditions of peace to all those rebels, through his son, and should appoint his son as the mediator (of the covenant prepared) between himself and his rebellious people; so soon as the Emperor has set to that *covenant* his hand and seal, who becomes Judge in the case? Every one must perceive that the son of the Emperor has all the power in the case, and that his decision is the ultimatum. Such is the condition of Christ, God is in Christ, *subjected* to his mediation. Eph. i. 20, 23:

When he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and eve-

ry name that is named, not only in this world, but in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church: which is his body, the fulness of him that filleth all in all.

#### Phil. ii. 9, 11:

Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

If more proof of the present unlimited reign of Christ, vested with all power in heaven and in earth, were necessary, more might easily be quoted. "This dominion is from sea to sea, and from the rivers unto the ends of the earth." But enough has been quoted to satisfy the New Testament believer, and more would not satisfy the unbelieving Jew, for he rejects the testimony of the New Testament. But his rejection of the gospel is more reasonable, and by far more safe for the Church, that is an attempt to amalgamate the two dispensations. O reader, be wise; kiss the son while thou art in the way with him; acknowledge his reign now; soon it will be too late, too late forever!

7th. Having shown that Christ reigns now with unlimited power, while at the right hand of God, we will define the time when he will give up this reign of *righteousness*, and enter upon the reign of peace.

#### We will first quote Rev. xi. 14, 19:

The second wo is past: and behold, the third wo cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The seven trumpets measure the gospel dispensation. The gospel is the mystery of God, and we learn from Rev. x. that in the days of the voice of the seventh angel, while he shall *prolong* (original, linger) his sound, the mystery (gospel) of God shall be finished. These trumpets were a symbol of seven distinct messages of truth, to be opened as the seals should be broken, and by the messengers (ministry) proclaimed to the church and world. When the seventh angel has *sounded* (finished his sound) that is, when the last of the seven dispensational truths has been fully proclaimed, (the last message is the kingdom of God at hand.) There will be heard great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. Mark this voice. Who is *our Lord* in this voice? So sure as Christ is the Father's Christ, the Lord of this text is God the Father. The four and twenty elders,



who are probably the twelve patriarchs and the twelve apostles, are then heard to say, (for now they are raised from the dead,) we thank thee, O LORD GOD ALMIGHTY, (all will admit that this is the Father,) because THOU hast taken to THEE THY GREAT POWER and hast REIGNED. When and where did God Almighty relinquish his great power, that he should here be taking it to himself? He relinquished his great power in the first Advent, when he subjected himself to the mediation of Christ, and when Christ said, all power in heaven and in earth is given unto me. Now, *the work of mediation is at an end*, and God the Father takes to himself the *great power* which Christ had held all through the mediation of the gospel covenant. At this point, GOD ALMIGHTY REIGNS. Just at that point where the Millenium theory places the commencement of the reign of Christ, the Bible declares that God Almighty reigns, and reigns on earth. Let us here call to mind two points of doctrine from the 110th Psalm. First: The Lord (the Father) said unto my Lord, (Jesus Christ,) sit thou on my right hand till I (God Almighty) make thy foes thy footstool. Here, God Almighty, and not Christ, is pledged to make the foes of Christ his footstool. But, until the time comes for God to do this, Christ is to sit at his right hand. Right hand signifies 'in power.' Now mark the fifth verse of the same Psalm. The Lord (God the Father, who said sit at my right hand) at thy right hand (in power) shall strike through kings in THE DAY OF HIS WRATH. Here a change in the position of the Father and son is contemplated to take place when the sitting of the son at the Father's right hand terminates. This change of power is that foreseen by the Revelator, as quoted above. When the last gospel message has been fully given, the Father takes the *right hand*—the great power, for the express purpose of making the foes of Christ his footstool.—God Almighty will then reign, and the nations will be angry, and *his wrath* will have come, and the time of the dead—all the dead, that they should be judged, and that the faithful should be rewarded, and that God (not Christ) should destroy them that corrupt the earth. A strange Millenial glory this, in the midst of *the day* (not one of the days) of God's wrath!

God commences to reign where *the third woe begins*, and he reigns in the DESTRUCTION (not to *subdue* and convert, as some are inclined to have it read) of all those who have destroyed (margin, corrupted) the earth. Here is not a double reign, as has been intimated, but Christ's reign in the Father's throne is at an end, and he has not yet received his own kingdom and dominion in which he shall reign forever. This point is made clear by reference to Rev. xix. 1, 7:

And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia—and her smoke rose up for ever and ever; and the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen, Alle-

luia; and a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Here we learn that when the saints are raised and caught up to the Marriage supper of the Lamb, the *Lord God omnipotent reigneth*; hence the reign of Christ in *his kingdom* has not yet commenced. The Master illustrated this fact by the Parable of the Marriage, Matt. xxii., from which we learn, that so sure as Christ is the son of God represented in that parable, so sure God will reign at the time of the Marriage supper. We are now prepared to understand the passage in 1 Cor., chap. xv. 22, 28. Let us recollect that God has pledged himself to make the foes of Christ his footstool, and that, when Christ shall cease to sit at his right hand. The passage follows:

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's at his coming. Then the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he (God the Father) shall have put down all rule, and all authority, and power: for he (God the Father) must reign, till he hath put all enemies under his (Christ's) feet. **THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH:** for he hath (by promise, see Psalm 110) put all things under his (Christ's) feet. But when he (God) saith all things are put under him, (Christ) it is manifest that he (God) is excepted, [is an exception] which did put all things under [Christ] him: and when all things shall be subdued unto [Christ] him, then shall the Son also himself be subject unto him [God] that put all things under [the Son] him, that God may be all in all.

In the eleventh of Rev. we are presented with the scene of the Father's taking to himself his great power, and in this passage we are shown when, and under what circumstances, the son delivers up the great power committed to him, when called to God's right hand. The kingdom delivered up, is the reign with all power in earth and heaven, together with the whole world who have had the offers of the gospel, whether before or since the law, the earth also, and they are delivered up for destruction.

Before Christ delivers up the kingdom, all his saints are raised, and caught up to meet him at his coming. Mark at his coming. When Christ has thus delivered up his present reign and power, his reign is suspended until his last enemy is destroyed—that *last enemy is death*. From this passage we learn what is meant in Rev. xi. by destroying them which corrupt the earth. The *devil* and *death* have very sorely corrupted the earth, and inasmuch as death is the last enemy to be destroyed, the destruction of the devil must precede that of death—then death, with the whole mass of corruption, shall be cast into the lake of fire, in which "Death itself shall die." Mark, the destruction of death, the last enemy, is not at the farther end of a thousand years after the coming of the Lord, and when Christ has reigned on David's throne a thousand years, but it is after delivering up the reign he has now, when



coming, and before he begins his reign in Salem, or under the whole heavens.

To prove this point beyond all successful controversy, we will quote Dan. vii. 9, 12 :

I beheld till the thrones were cast down, and the Ancient of days did sit. . . . A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

Daniel beholds in vision the change of power before noticed. To *sit*, here and in several other scriptures, signifies to reign. Christ now *sits* in power, but when he shall cease to sit; "when once the master of the house has risen up," then the Ancient of days will *sit* in Judgment—so says Daniel. Here is presented to Daniel in vision, the Judgment scene, the Judgment is here set, and the books are opened. Those who minister to the Judge, are the saints. Those who stand before him, are the wicked of every age, from the birth of time to the Judgment. The Judgment then begins with the fourth kingdom. To this all agree; but how much of the fourth kingdom are here symbolized in Judgment? As really as the body of the beast, the ten horns, and the little horn, presented the whole Roman kingdom in vision, before it existed, so really the same symbols present the whole Roman kingdom in Judgment. If the body of the beast symbolized pagan Rome before pagan Rome existed, then pagan Rome is symbolized here in the Judgment. It is worse than folly to reason otherwise. So of all the other symbols. As Daniel here saw all the symbols disposed of after the sitting of Judgment, so in the reality will all the kingdoms symbolized by those beasts, be disposed of, destroyed, immediately after the *sitting* of the Ancient of days. This vision agrees precisely with the quotations from Rev. xi. and xix.; also 1 Cor. xv.—all is in perfect harmony. Mark now. When, after the Judgment, all the kingdoms of the wicked that have ever lived are destroyed, also the Last enemy which is death, as Paul assures us he shall be in the reign of God, then says Daniel, verses 13, 14 :

I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

To this agrees perfectly, the declaration of the Saviour, Matt. xiii. 41, 43 :

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.

Amen. Let such as have ears to hear the truth, *hear*. Christ and his people never will shine forth in the kingdom of God, until

every foe of Christ, in, or on the earth, are destroyed, and they will all be destroyed before Christ receives his kingdom. The reign of God on the earth, after Christ has delivered up the kingdom he now has, and before he receives the kingdom *under* the whole heavens, is the Day of Judgment, the day of the perdition of ungodly men, the day of God, the day of wrath, the burning day, &c., &c., so often referred to in the scriptures, and it is the time for the great battle—the battle of *the great day of God Almighty*; for GOD ALMIGHTY REIGNS IN THIS DAY and not Jesus Christ, as we have been taught. If, therefore, it is still argued that there is to be a thousand years between the resurrections, GOD ALMIGHTY will reign all that time, before Christ can receive his kingdom. But, if God reigns there, *then Christ does not reign there*, which fact would spoil the idea of *Millennial glory*. Again, the reign of God commences where the *third* and *last* woe commences, and continues until the last enemy is destroyed; hence the third woe must continue throughout the day of God, else there is nothing like *woe* in the perdition of ungodly men.

Here we reach the *finale* of the gospel drama. Here the new covenant terminates with the resurrection and reward of all who have accepted and kept its provisions, and here is the end of the tabernacle of David. From this point, the tabernacle of God is to be with men, *in the new earth*—hence the tabernacle of David is not the "tabernacle that shall not be taken down," Isa. xxxiii. 20. Here the mediatorial office is at an end; this office terminates with the covenant and tabernacle arrangement. As Christ the mediator has in this office been exalted above both the parties between whom he has been mediating the new covenant, God even, being subject to his mediation, so now, when this reign is given up, and these offices terminate, Christ becomes subject to the Father, and God is all in all forever. The fact that Christ here becomes subject to the Father, is proof that the mediatorial office closes here, for a mediator must be above both parties, and subject to neither only in the covenant stipulations. To talk of probation to sinners, *rebels*, where all rebels are destroyed, as all are at this point in the great plan, is indeed strange and paradoxical; but to even dream of probation where there is no *mediator*, where Christ has become subject to the Father, is the height of wild absurdity. Because all these offices terminate before the New Jerusalem comes down from heaven: when John in vision saw the city established on the new earth, he says, I saw no temple (temple service) therein. In the tabernacle of God, there is no temple service, no blood of sprinkling, no mediation, no atonement to be made; all, all have ceased forever, and the tabernacle of God is the ETERNAL FRUIT OF the whole plan of redemption.

In view of all these facts, can we place the new covenant, the tabernacle of David, and the gathering of the true Israel, in another and future dispensation, without denying the exalted offices of Christ in this dispensation? Can we deny the offices assigned



to Christ in the present dispensation, without virtually making void this dispensation? And can we virtually make void this dispensation, by denying the unlimited reign of Christ on his Father's throne, together with this covenant and tabernacle arrangement, without being chargeable with denying the Lord that bought us? O, my brethren, pause! do not attempt to play with "God's thunder"—do not trample on the claims of Jesus, to save a theory. The denial of the present unlimited reign of Christ, has been the fruitful source of anarchy and confusion in the church in every age. The denial of the unlimited reign of Christ, originated the papacy—the antichrist, *a substitute till Christ should reign*, and the denial of the present unlimited reign of Christ, is the fruitful source of the anarchy, popery, confusion, and fanaticism, that has to this hour prevailed among those who have professedly been looking for the Lord. It is not the *fruit* which makes the confusion of tongues, but the root—the denial of the present reign of Christ, legitimately produces just such fruits; *they are natural*. Let Christ be acknowledged in his appropriate offices, and a harmony in doctrines and measures at once prevails.

We here say in the language of another, let us make haste to acknowledge the exalted offices of the Lord Jesus Christ.

## SECTION V.

We shall now prove that Christ, during the present covenant and tabernacle arrangement, *is God*, in all that pertains to the plan of redemption. Having shown that Christ has all power in heaven and in earth, that all judgment is now committed unto him, and that as Mediator between God and men, the authority of Christ must of necessity, for the time being, by the consent of the parties, be above the authority of the Father, we shall here present another class of scriptures, to prove that during the gospel dispensation, the Saviour is God, which scriptures should be allowed by the reader an unqualified force, derived in part from the foregoing scriptural demonstrations. Let us be distinctly understood. We do not mean to intimate an endorsement of the popular and irreconcilable theory, that Christ is very and eternal God, in substance and essence the very same: but, we intend to show that Christ the son, and God the Father, have a distinct individual identity, thus exhibiting the fallacy of the trinitarian as well as the unitarian notion, while we demonstrate fully the truth that Christ is now God. We will first appeal to the prophecies. Isa. ix. 6:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

This single text presents all the offices of Christ, and therefore covers a vast field; it is in fact a brief history of Christ in advance. A misapprehension of this text, and the supposition that the titles herein defined, all apply to Christ, at one and the same time, gave rise, no doubt, to the unscriptural theory, that God and Christ are one in essence and substance, but it is as certain that all these titles do not apply at one time, as it is certain that Jesus was once a child in the manger at Bethlehem.

The prophet under the direction of the spirit of prophecy, travels forward to the birth of Christ first, a distance of more than seven hundred years, and then, as if present in person, he says in the present tense, 'unto us a child is born,' 'unto us a son is given,' and as if remaining on the spot where the Saviour was born, *chronologically*, his future claims are presented, in the future tense.

To understand the prophet, we must take the position defined by his language; that position is where the child Jesus was born, and no other point of observation will answer us as well. The future history of the Saviour from his birth is then defined as follows:

1. "The government shall be upon his shoulders." To fulfill this prediction, all authority must be given into his hands, this we have shown was done.

2. "And his name shall be called Wonderful." The lad was called Wonderful by the lawyers when but twelve years of age.—Indeed, he was called wonderful in almost every varied form of expression, from the manger, where he was cradled, up to his crucifixion, the proof of which is so manifold, we need not quote a single text for the Bible reader.

3. "Counsellor." Christ was counsellor when he gave the covenant of the gospel, of whom the Father said, "this is my beloved son, hear ye him."

Again, "And it shall come to pass that whosoever will not hear that prophet, him shall God destroy from among the people." His counsels are to be followed by all the members of *his house*.

4. "The Mighty God." When Christ had given to the church his word (counsels) and prayed for the church, promising to be with them to the end of the world, he said, "The hour is come that the Son of Man should be glorified." John xii. 23.

Again, when he perfected his work as Counsellor, he prays, John xvii. 4, 5:

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

Here the adorable Saviour has passed through all his work, and only waits for his murderers to lead him to the last, the tragic scene on Calvary, after which he shall be glorified with the glory which he had with the Father before the world was. Mark, the



glory he had *with* (not *as*) the Father. What glory had the Saviour *with* the Father? John i. 1, 2:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

The word was God, and at the same time was *with* God; hence there was God the Father, and God the word, with the Father, and when that Word became flesh, the Father had begotten the son, and when Christ was raised, he was declared to be *the Son of God*, with power by the resurrection from the dead. In immediate view of his death and resurrection, the Saviour prayed, Father, glorify me, &c. The glory the Word had before it became flesh, was, the word was *with* God, and the Word was God. It was for this, therefore, that the Saviour prayed, and from the resurrection of the Saviour, he is the Mighty God, to the close of the present dispensation.

Take another prophecy. Psalm xlv. 3—7. Let the whole Psalm be read.

Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty: And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the hearts of the King's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness;—therefore God, *thy* God, hath anointed thee with the oil of gladness above thy fellows.

This prophecy is directly in point, and shows conclusively that at some point of time, God the Father, would constitute the Son, God, and authorize him to rule in the midst of his enemies. The remaining portion of the Psalm is an address to the church, and directs her attention to the anointed as king, or God. And does this Psalm indeed foretell the real confession of faith, which should be realized under the gospel? If so, there can be no more worship of the Pope allowed, and it will be found a fearful business, to deny the claims of Christ in the present economy. But, does this Psalm apply during the gospel? We appeal to inspired application. Heb. i. 1—3:

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, *sat down on the right hand of the majesty on high.*

Mark the point in this quotation, where the special favors which follow, are conferred on the Son by the Father, viz, when he had purged our sins and *sat down at God's right hand.*

Heb. i. 4—9:

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a father, and he shall be to me a son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits and his ministers a flame of fire. But unto the son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved right-

eousness and hated iniquity: therefore God, *even thy* God, hath anointed thee with the oil of gladness above thy fellows.

The apostle, beyond all controversy, applies the 45th Psalm *from and after* the Son is called to sit at the right hand of the Father. From that point, God the Father, says to the Son, *Thy Throne*, O GOD, is forever and ever, &c. No teaching can be more definite, and from the decision of the apostle, there can be no appeal with the least degree of safety. The time, therefore, for Christ to be called, and recognized as the Mighty God, is while he sits at the right hand of God—*while he sits in power*, during which time, as before shown, God the Father *is in Christ*—*has subjected himself to the mediation of Christ*, reconciling the world unto himself. Thus, while we prove that Christ is God now, we do not annihilate the Father, as does the trinitarian theory, neither reduce the Son to a mere good man, as does the unitarian theory, we acknowledge the FATHER *and* the Son, realizing that *Father*, implies a Son, and *Son* implies a Father, and hence to deny either, is to deny both, but let us rather confess both.

Throughout the whole economy, the *government* is upon the shoulders of the Son, the Lord Jesus Christ.

5. "He shall be called The everlasting Father." This title has been urged as conclusive evidence that Christ is the *very* and *eternal* God, and is the same person as the Father. What stupendous folly thus to reason! We may just as easily show that Adam was really Abel, and Abel really Adam, as to show that God the Father and God the Son, are the same person. Here is the beginning of the mysticism which abounds, in the theology of the papal and protestant churches.

Christ is not only the son of God, but he is the Son of Man, the SECOND ADAM. The first Adam is the father of the human race, by GENERATION. The second Adam, the Lord Jesus Christ, will be the father of all the saved by the REGENERATION. During the gospel dispensation, all believers are *begotten* by the incorruptible word of truth which liveth and abideth forever, to a lively or living hope of the resurrection. Recollect, this is the *begotten* state, but when the resurrection is realized, all believers will be born, REGENERATED, and the Lord Jesus will be the father of all the church. He will be the father of Abraham, in view of which fact, he said to the Jews, "before Abraham was, I am." Said Jesus, Luke xx. 25, 26:

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Being the children of God through Christ, by the resurrection from the dead, and having reached a state in which they can *die no more*, and the Lord Jesus, who is alive forever more, being then and there the father of the church by the *regeneration*, *He will be the everlasting Father*. Neither the father or children can die any more, hence that family circle can never be broken up.

6. He shall be "Prince of Peace." When he shall have deliv-



ered up the kingdom to God, even the Father, and when God, as we have shown he will, has destroyed all the foes of Christ, even the last enemy, *death*, *He shall be Prince of Peace forever*. Jesus now reigns king of righteousness, "his sceptre is a right sceptre," but after he has become the everlasting father, by the regeneration of the entire church, He will reign king of Salem, which is *Prince of Peace*. When the Son shall have delivered up his present unlimited power, the Father shall reign over *all worlds*—over heaven and earth "forever and ever," and when the foes of Christ shall have been destroyed, this world, *under the whole heavens*, shall be given to the Son as his eternal kingdom, over which he shall reign *subject to the Father*, forever. Then God the Father will be all in all, and his tabernacle shall be with men. O how perfectly harmonious is the entire plan of redemption; it needs but to be understood to be admired, and its author to be loved, adored, and obeyed. All is right and equal; O that the children of men would learn, repent, obey and live, *yea, live forever*.

## SECTION VI.

We shall now show that the leading parables spoken by the Saviour, are in perfect harmony with the foregoing arguments, and very clearly illustrate the most important points under consideration in the foregoing pages.

We will first consider the parable of the householder. Matt. xxi. 33, 45:

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.—*Verse 33.*

This parable may refer to the creation, when God made man the lord of the universe, subject only to the divine law. But, if it be true that reference is had to creation in the first place, it is also true that the point referred to in the first verse, as a starting point, is a later enactment of God with the house of nominal Israel. 1st. The householder, as will be fully shown as we advance, represents God the Father. 2nd. The vineyard prepared and let out to husbandmen, is the Land of Canaan, promised to the literal descendants of Abraham—Gen. xv. 9, 21. As this promise of the land of Canaan to the literal tribes, was a pledge of the fulfillment of the promise to Abraham, that he and his seed out of many na-

tions should have the world (see Rom. iv. 13) for an everlasting possession, so the possession of the land of Canaan by the children of the flesh, is a type of the possession of the whole world by Abraham and his children in the faith. 3d. The husbandmen represent the twelve literal tribes, to whom the land of Canaan was let out under the stipulations of the covenant which God made *with the fathers*, when he took them by the hand to lead them up out of the land of Egypt—that covenant which was given at Sinai. The land was let out to the tribes on condition that they would keep the statutes of the covenant God made with them, the which if they did, God promised to make them a kingdom of priests, and that they should dwell in the land forever. God promised by Moses, saying, "A prophet shall the Lord thy God raise up unto you of your brethren, like unto me, him shall ye hear, and it shall come to pass, that whosoever will not hear that prophet, him shall God destroy from among the people." Another item incorporated into the covenant was as follows: "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come." We have before shown that the coming of the prophet or Shiloh, was to be at a definite time specified by the prophet Daniel, and the real *prophet Shiloh* must come at the time specified, at which time, a new covenant was to be introduced, as shown in the foregoing pages.

The kingdom of God, therefore, was conditionally established with nominal Israel; i. e. God gave to nominal Israel the decalogue and the tabernacle arrangement of Moses, and made them eligible to become a kingdom of priests, if they would keep and diligently perform the laws of their God. The nation were therefore on probation for the kingdom until Shiloh should come. Until that appointed time should arrive, at which, that nation should be made a kingdom of priests, if they obeyed. God reserved to himself the prerogative of placing on the throne of Israel, *a king pro tem.*, until he whose right it is to reign on that throne, should come, at which time, had nominal Israel obeyed the statutes of the Lord, they would have been prepared to receive their king.

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

The time of the fruit expected by the householder, was the *set time* in which Shiloh was to come—when the *king of the Jews* should ride into Jerusalem in fulfillment of Zech. ix. 9, in order to fulfill the promise of God by Moses, viz: to make them an established kingdom of priests, that they might dwell in the land forever. The fruit to be received at the time appointed, was obedience to the law of God by Moses, and a prepared state with faith to receive the Messiah—the king of the Jews. God promised by Malichi, that *before* that time should come, (when the time drew near,) he would send his messenger before his face, and that he should prepare his way, then the Lord, the Messenger of the covenant, (the new covenant,) should suddenly come to his temple. Isaiah also foretells, that before the *set time* fully comes, there

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should be "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths strait," &c. John the Baptist testifies of himself, saying, I am the voice of one crying in the wilderness. Next to John, Jesus came preaching the kingdom of God, and saying, *the time is fulfilled*. Jesus then called and qualified twelve disciples, and commissioned them to preach the kingdom of God at hand, but *only to the lost sheep of the house of Israel*. Matt. x. 5, 15. These twelve were the first class of servants sent to receive the required fruits, and their treatment follows.

And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise.

After the twelve, Jesus called, qualified and sent forth *seventy* other disciples, under the same commission. These are more than the first. Luke x. 1, 10. Only a few received the testimony of these.

[But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.]

It will be admitted on all hands, that the son of this householder represents the Lord Jesus Christ; hence the father, the householder, must represent God, the Father of Christ. After the twelve and the seventy had been sent to receive the fruits of the vineyard, when they had fully proclaimed the kingdom of God at hand—i. e. the time when, had that nation obeyed his word, he would have established them as the kingdom of God—then the son was sent. Then the Lord sent two of his disciples into the city to bring an ass and a colt which were there tied, upon which the Saviour rode into Jerusalem in fulfillment of Zech. ix. 9. (See Matt. xxi. 1, 14.) This was about four days before his crucifixion. After this, he cleansed the temple, then pronounced the doom of that nation who had now rejected their king. This grand entry of Christ into Jerusalem, was the offer of the kingdom to the Jews, and the fruit expected was, that they should joyfully receive their king; but instead of this, they said, this is the heir: come, let us kill him, &c. They sought immediately to lay hands on him, and they did not rest until they had cast him out of the vineyard and slain him "without the camp," upon the rugged brow of calvary.

When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They said unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

The Lord of those servants has been supposed by many to represent the Saviour, but this idea is certainly unfounded. God the Father is represented by the householder—the Saviour is represented by the son of the householder: therefore, as God the Father let out the vineyard to nominal Israel, "The Lord of those servants is God the Father." But is God the Father coming to settle

with those servants? Most surely, and to settle with all others that took part in casting his son out of the vineyard; also all the enemies of Christ and the truth. The foregoing argument on the reign of Christ, has already shown this fact, so that we will quote only a single text in proof of this point, in this place. Titus ii. 13:

Looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ.

The great God, or God the Father, is as really to come, as Christ is really to come; "the Ancient of days must sit." The Lord God Almighty must come, and having taken to himself his great power, must reign in vengeance. All this we have proved. Having spoken the parable distinctly, the Saviour wished the application to be made by those whose conduct it was designed to illustrate. He therefore asked the lawyers, "When the Lord of those servants COMETH, what will he do with those husbandmen?" They say he will miserably destroy those wicked husbandmen, &c. When will the Lord of those servants (God the Father) destroy those husbandmen? WHEN HE COMETH, and not one thousand years after he cometh. When the Ancient of days shall sit, then, shall he miserably destroy those wicked husbandmen—those, very wretches who despised the things which belonged to their peace, must then and there be destroyed. It is therefore certain that then and there, all the wicked tribes of the earth, must be raised from the dead, even those that pierced the Saviour. This destruction of those who stood up against Christ, recollect, is to take place WHEN the Lord of the vineyard COMETH, and not a long time afterward. In order to destroy those husbandmen at that time, the resurrection of the wicked must then and there occur,—the identical murderers of Christ must be there. When God, the Lord of the vineyard, shall have destroyed those husbandmen, with all that have followed their example, He "shall let out the vineyard to other husbandmen, who shall render him the fruits in their season."

The other husbandmen represent the resurrected nation, to whom the inheritance is to be given, they "shall take the kingdom and possess the kingdom under the whole heaven forever, even for ever and ever." The application made of this parable by the Saviour fully warrants this conclusion. Verses 42 and 43:

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doings and it is marvellous in our eyes. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Here, the Saviour calls the vineyard, about which he has been conversing, the kingdom of God, the same of which he said to the Pharisees, the kingdom of God is *among* you. This kingdom was taken from them in consequence of their rejection of their king. But was the kingdom destroyed or abolished? no, the king and sceptre was removed from Jerusalem which was in bondage with her children, to the Jerusalem which is above, and is free, which



is the mother of us all. The king sits on the Father's throne in the "true tabernacle, which the Lord pitched and not man." The king reigns there, and from thence has dominion from sea to sea, and from the rivers unto the ends of the earth. But, as the time of the redemption of the purchased possession—this earth, has not yet expired, the king has not yet taken possession of his own (David's) throne, but reigns on the Father's throne, by consent of parties, as before shown. While Christ reigns at the Father's right hand, the king in heaven, and his subjects that obey and defend his laws on earth, are called *the kingdom of heaven*, and the action of his subjects at different points in the gospel dispensation, while co-operating with Christ in the fulfillment of his word, is illustrated in most of the parables which run thus: "then shall the kingdom of heaven be likened," &c. While Christ reigns there, "our conversation (properly citizenship) is in heaven," here we are but strangers and pilgrims, seeking a better country, until the resurrection shall join the house of Moses and the house of Christ together, and thus make them one immortal nation, then the kingdom of God shall be given to them.

This position is still further strengthened. Verse 44:

And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.

The Jewish nation fell on this stone,—then Christ, and were broken, and have since been scattered among all nations. And every nation which has rejected the gospel have been sooner or later broken. "But, on whomsoever this stone shall fall, it shall grind him to powder." Christ the king, then the stone rejected, has ever since been gathering to himself subjects, and will continue to do so until the stone—kingdom, is perfected, then God the Father, will take the rule, "the Lord of the vineyard" will come, Dan. *sit*, and after judgment, *the stone*, (the kingdom in the execution of final vengeance) will fall on all the nations that have rejected the government of God and of Christ, and grind them to powder, See Dan. 2: 34—44, and these same "miserable husbandmen" must be there, hence, the metallic image cannot be smitten, or the reality intended, realized, until after the resurrection of the wicked. But the objector says, this may be done in the last generation of the Jews: well, the objector is more fully blinded than were these miserable husbandmen, for they knew that Christ was not speaking of the last generation. Verses 4, 5.]

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Thus we perceive, this parable, is spoken in direct reference to the gospel dispensation, just covers the plan as presented in the foregoing arguments, and is in perfect harmony with the views we have advanced touching the kingdom to be delivered up at the coming of Christ. It is utterly impossible to adapt this parable to the theory of a future age of probation, or to the theory of a thousand years between the resurrection of the righteous and the wicked. Such theories have been originated long since the Sav-

iour spake this parable, and those who have embraced, them have forgotten, or they have never read that those miserable husbandmen shall be destroyed, WHEN THE LORD OF THE VINEYARD COMETH.

This fact is just as certain, as that the saints shall have the inheritance *when he cometh*. No man can avoid this conclusion, without closing his eyes to the clearest light.

The parable of the 22d chapter, verses 1 to 14, is a farther and more pointed illustration of the same features of the great plan of God to be developed in the gospel dispensation, from the first to the second Advent; in perfect harmony with the main features of the foregoing parable, with a clearer view of God's judgment on the wicked nation that rejected Christ. The first six verses illustrate the preaching of the gospel of the kingdom of God at hand, to the lost sheep of the house of Israel, and the manner in which that nation rejected the things which pertained to their peace. We will briefly notice each point separately. verses 1, 2.

And Jesus answered and spake unto them again by parables and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son

The king, necessarily represents God the Father; inasmuch as the son can represent none other than the Lord Jesus Christ, the son of God. The marriage which *the certain king*, made for his son, represents the provision God had made to establish the kingdom of Israel a kingdom of priests, at the coming of Shiloh, or Messiah, as is fully shown in the foregoing exposition.

Had the Jews accepted Christ, he would have become the king of that nation, made into a kingdom of priests, but this they did not do, hence their ruin. Verses 3, 4.

And sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.

The bidding to the wedding represents the preaching of the gospel of the kingdom at hand, by the several classes of servants, as shown in the former parable. The first company sent, were the twelve, but they would not come by that invitation. The second company, were the Seventy, and these had no better success than the Twelve. Their invitation was urgent, they were instructed to inform those to whom they preached, that the king had prepared his DINNER, that his oxen and fatlings were killed, &c. The dinner represents the offers of mercy made to the lost sheep of the house of Israel, contained in the commission, Matt. x. and Luke x. of which dinner no gentile or Samaritan could partake, because the promise then to be fulfilled, if that nation had brought forth fruit, was made only to that nation. *All things are ready*, is the time for the fruits of the vineyard, the time for Shiloh to come. Verses 5, 6.

But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them.

These verses illustrate the final decision of that nation, in regard



to those offers of mercy, and the treatment of the servants, with Christ their king, they rejected all. And when they had fully decided, they took Christ and cast him out of the vineyard, and slew him, in accordance with the former parable.

But when the king heard thereof, he was wroth: and he sent forth his armies and destroyed those murderers, and burned up their city.

This feature of the parable presents the destruction of Jerusalem by the Roman armies, and not the coming of Christ and the resurrection—not the letting out of the vineyard to other husbandmen. After the Jews had rejected and crucified the Lord of life and glory, they were permitted to inherit the land near forty years, but the threatened judgment came at length, their city was destroyed, and they fell by the edge of the sword, and were carried away captive into all nations, just as the Lord had foretold. This offer of the kingdom, was the point where the Lord set his hand the second time to gather the remnant of his people, as before shown.—Verses 8 to 10.

Then said he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

If we would understand and properly apply this feature of the parable, we must be fully impressed with the foregoing features, and particularly with the character of that commission which is here illustrated by an invitation to a wedding. For want of this consideration, many, yea almost all expositors apply this feature to the general preaching of the gospel to the gentiles, after the ascension of Christ, but this is as certainly an error, as it is certain that the commission before the crucifixion was to preach the kingdom of God at hand.

Those who thus apply this feature, inform us that they find nothing to distinguish the *gospel of the kingdom*, from the general gospel, and hence, such cannot be instructed by this parable. There is just as much to enable one to distinguish between the gospel of the kingdom, and the general gospel, as there is to distinguish between the commission, Matt. x. 5, 15, Luke x. 1, 10, and the commission given by Christ after his resurrection. There is so much difference, that the former commission was first given before the gospel became of force, by the death of the testator, and having been then and there preached, as a witness to the Jewish nation, in offering them the things that belonged to their peace—the kingdom of God—when they had rejected that kingdom, and it was taken from them, and reserved for another nation bringing forth the fruits thereof, the preaching of the *kingdom at hand*, was closed up until after the destruction of Jerusalem—till after the delivering up of the saints—till iniquity should abound and the love of many wax cold, and he that should endure to the end, the same should be saved. Then, in the midst of the last great apostasy, the same gospel of the kingdom of God at hand, should be preached in all the world for a witness to (not the lost sheep of the

house of Israel only) but all nations, then the end should come. Matt. xxiv. 4, 14. When this gospel is thus preached, it will be the completion of that commission, which is in this parable illustrated by an invitation to a wedding, and when preached, will complete the number of the guests. It is this last preaching of the gospel of the kingdom of God at hand, which is likened in the last quoted verses, and that last invitation is almost done; soon the number will be complete, then the kingdom of God will come. Such as cannot discern this difference, have never studied as they ought, to be able to rightly divide the word of truth. This last proclamation of the kingdom, in Luke xiv., is likened by an invitation to a marriage supper, and for the purpose, doubtless, of making the last feature the more impressive. The invitation now is, to the marriage supper of the Lamb. But, when the table is furnished with guests, as it will be by this last invitation, then will apply verses 11, 14:

And when the king came in to see the guests, he saw there a man which had not on a wedding-garment; and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment?—and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into utter darkness: there shall be weeping and gnashing of teeth—for many are called, but few are chosen.

Who now does the king represent? Just as certainly as the Son in the parable represents Christ, so certain the king represents God, the Father of Christ. This parable therefore, teaches the same features of important truth, as the former parable teaches, and is in harmony with the foregoing argument upon the close of this dispensation. God, *the king* at the first Advent, offered the kingdom to the Jews, and with it his Son, but they rejected the king and kingdom. The Lord (the Father) then said to my Lord, (Christ,) sit thou at my right hand, until I make thy foes thy footstool. Then and there all power was given to Christ, that he might send the gospel into all the world, to take from among the Gentiles a people for the glory of his name. When this dispensation closes—when the time of Christ's sitting at the Father's right hand is out, the Father, God Almighty, will take to himself his great power and reign. The king shall examine the guests—that king is God Almighty, the Ancient of days. Therefore, whether we have applied every feature of this parable just as it should be, or not, the conclusion cannot be avoided: The Lord God omnipotent reigns at the marriage supper of the Lamb.

The parable of the nobleman (Luke xix.) illustrates precisely the same features in the termination of this age. This parable takes up the gospel dispensation, from the first to the second Advent, but the main object had in view, is the close of the dispensation. The nobleman represents Christ, who, after being rejected, went to his Father's right hand, to receive the kingdom, and at his right hand to reign, until the time arrives for the Father to make his foes (those that would not that he should reign) his footstool, at which time he is to return in connection with the Father. Then, the time having come for the Father to make Christ's enemies his



ootstool, Christ calls for the execution of judgment, saying, bring hither those mine enemies, that would not that I should reign, and slay them here before me. Then, as really as the Jews living at the first Advent with the surrounding nations, rejected Christ, and would not that he should reign, so really they must then and there be brought and slain before Christ. But mark, Christ is not the executioner, God the Father will slay his enemies at his request. Those enemies cannot be thus brought, without the resurrection of the wicked; hence, the termination is in harmony with the foregoing parables.

## SECTION VII.

### SYMBOLS.

There is a true literalism in all symbolic prophecy. A symbol is the representative of reality, and the reality symbolized, is to be literally fulfilled. The reality intended, is the literalism of the symbol. To literalize a symbol, or parts of a symbolic scene, is to change the truth into a most subtle mysticism, and so pervert the right ways of the Lord. Some of those writers called literalists, and who have themselves claimed to be literalists of the first stamp, have, in their interpretations of symbols, been the most mystically sophistical, of any class of prophetic students.

We shall demonstrate these remarks while we briefly consider the symbol of the metallic image presented and explained in the 2d chapter of Daniel. This symbol is generally understood to represent four universal monarchies, viz.: Babylon, Medo-Persia, Greece and Rome. Thus much all writers are obliged to understand, from the interpretation given by Daniel. The four kingdoms symbolized are understood to be literal, and to be succeeded by a literal kingdom, viz.: the kingdom of God; nevertheless, if we are not very seriously mistaken, this common faith, so sound thus far, is usually terminated in delusive mysticism. Now, that we may not deceive ourselves or others, let us solemnly consider,

1. What did Nebuchadnezzar see in his dream? Daniel shall answer.

Verses 27 to 29.

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar WHAT SHALL BE IN THE LATTER DAYS. Thy dream and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass **HEREAFTER**; and he that revealeth secrets, maketh known to thee what shall come to pass.

Verses 31 to 35.

Thou O king sawest, and behold, a great image. This great image, whose brightness was excellent, **STOOD BEFORE THEE**, and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay the brass, the silver, and the gold **BROKEN TO PIECES TOGETHER**, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This image, mark! was seen in the dream, whole, or standing together, and when smitten in the dream, it was smitten together. Nebuchadnezzar did not see first the head, and when that had passed away, the breast and arms, and then in turn, the belly and thighs and so on; he saw the whole together, and the form thereof was terrible.

Again, Daniel informs the king, that the God of heaven has shown him *what shall be in the latter days*.

Now, if the king saw the symbol stand together in the dream, and if God did show the king what should be in the *latter days*, as Daniel affirms, the reality of the symbol must be witnessed in the *latter days*, the kingdoms symbolized must stand together, and be broken to pieces or destroyed together, in the latter days. This, mark, was all that God shewed the king, then follows the interpretation, to show how that dream could come to pass in the latter days.

As the head of this image symbolizes Babylon, Babylon must have been numbered and finished before Medo-Persia could exist, and notwithstanding the second kingdom occupied the same territory of the first, it does not occupy the same portion of time; the generations of Babylon sleep with the kingdom. So of the succeeding kingdoms; each division of the kingdoms symbolized, must, in their turn, exist, from the head to the toes, before the reality intended by the images *standing together*, and being *broken together*, can be realized; hence, the literality of this symbol can never be witnessed, without the resurrection of the people of those kingdoms. The resurrection of the unjust will necessarily bring all these kingdoms before the judgment seat, and that in the latter days; Job xix. 25, John xi. 24, and xii. 48; hence the reality symbolized, is the execution of final judgment on all the ungodly—the destruction of all the wicked from off the face of the whole earth, prior to the possession of the same by the saints of the Most High.

If this position is not correct, then the saints may possess the kingdom without a resurrection, for, if the resurrection of the righteous must precede the possession of the kingdom, then the cutting out of the stone without hands, must symbolize the resurrection of the kingdom.

Again, if the stone, [kingdom] thus cut out, cannot occupy the earth until all the image is broken *together*, the resurrection of the wicked is symbolized by the joining together of the several segments of the image.



Once more, if the resurrection of the righteous and the wicked, each in their order, is not here symbolized, and that in connection with the smiting of the image, then this symbol teaches the possession of the kingdom without a resurrection, and leaves us to conclude that the wicked will never be raised.

Is it said that the resurrection of the wicked is clearly revealed in the new Testament, and that it was not necessary to symbolize it here? We answer, the resurrection is indeed fully revealed in the New Testament, and in every instance, the resurrection of all nations, all the tares, all that obey not the gospel, all the ungodly, all whose names are not found written in the Lamb's Book of Life, all the proud and all that do wickedly, are burned up root and branch, before the saints possess the kingdom. This fact, therefore, goes to prove that the demolition of the image in the dream, symbolizes the destruction of the wicked, in the same order of events.

This view allows a literal interpretation to each part of the dream or symbol, while the common view does not, and is therefore mystical. Let us see.

It is said that the image symbolizes four kingdoms, as we have before stated, and that these kingdoms were to successively exist. It is also argued that in the days of the kings represented by the ten toes, the stone shall smite the image, and it shall be broken and removed according to the word; but it is contended that only the living nations of the earth are to be involved in that smiting,—that no resurrection precedes the demolition of the image.

But, to the question, how can these things be, how can this whole image be smitten, when none of the nations exist, except those represented by the ten toes? It is replied, Babylon was merged in Medo-Persia, both of these into Grecia, all three into Rome, and finally all exist in the toes.

To say nothing of the mysticism of putting so many souls into one body, just look at the absurdity of such a theory. In the symbol, God presents four kinds of metal, each distinct from the other, and cannot be mixed, and at last finishes the structure with clay, which cannot be mixed with either. All this was done to show the separate character of each, and the impossibility of mingling them. Nevertheless, this argument melts all these different metals harmoniously into the toes of the image.

But, it is said, we do not mean that the kingdoms were thus merged, but the principles of government of each; and hence, to smite the toes, would smite all wicked governments. Look at this astonishing idea. The principles of Babylon were conveyed to Medo-Persia, and so on, till the principles of all are in the last ten kingdoms. Now smite the toes, (*for you cannot hit the feet, they are buried*), and you have smitten nothing but the wicked principles of governments, and they are driven away, and no place found for them. What then is the conclusion? Why, all the subjects of these four great monarchies must be saved, for all their wicked principles are driven away.

This kind of mysticism, just puts universalism and the old millennial theory into a "chowder," (I borrow the word,) and saves all men without a resurrection, of course, on the Swedenborgian plan. But just one thought more.

If the principles of wicked governments are to be smitten, and that is smiting and breaking the image together, then nothing but the wicked principles of government is to be smitten in the case of the ten toes, so that there will be no sinners to be destroyed at the coming of Christ. The burning of the tares, the chaff, the stubble, and all that are not found written in the Lamb's Book of Life, is only the burning of the wicked principles of governments; and hence, all men must be saved.

It will be contended that the mystical argument, as we call it, does not involve such a conclusion, but of what service is a denial of this conclusion, while the premises are maintained? It amounts to nothing. Every one who can think, and will allow himself to do so, will perceive that the conclusion to which we have driven the argument, is legitimate, and the premises are responsible for it and its effects.

Reader, do consider this point. If the metallic image seen in the dream, could symbolize the four kingdoms *before they existed*, the same image could symbolize them *after they have existed*.—And, as the reality symbolized has never yet been witnessed, viz. as the four kingdoms have never yet stood together, [only one generation of each segment having existed at a time, so that no one kingdom has ever been whole.] If the dream is certain, it must yet be witnessed, before the saints possess the kingdom: hence the resurrection of all the wicked must occur, before the stone [kingdom] can fill the whole earth.

We will now call the readers attention to the symbols of the 7th of Daniel.

It is generally admitted that the four great beasts, diverse one from the other, symbolize the same four monarchies which were symbolized by the metallic image. For our present purpose, therefore, we have no need particularly to remark upon the first three. One fact, however, should be carefully noted, viz: when this long line of symbols were presented in vision, no part of either of the kingdoms existed, save one generation of the people of Babylon: yet all the symbols are presented whole, and are seen coming up out of the sea together.

We invite especial attention to the fourth beast, and his appendages, as this symbol with the interpretation, is admirably calculated to instruct in the interpretation of symbolic prophecy.

Daniel 7: 7, 8.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns.

I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things.



Here observe, Daniel beholds a whole beast, with ten horns.—While considering the horns, behold there came up another little horn, before whom *there were* three of the first horns plucked up by the roots. The last horn is then described in connection with the beast.

This beast with his ten horns, together with the little horn, is a symbol of the whole fourth kingdom. In this opinion there is a general agreement. It is agreed also, that the different appendages of the beast present the different states of the fourth kingdom, as follows:

The beast is a symbol of Pagan Rome before its decline. The ten horns symbolize the ten division of Rome between 356 and 483, or near that time. The little horn, nearly all protestants agree, presents the Papacy, or papal form of the fourth kingdom, which form, according to Daniel, will continue until the Judgment—until the ancient of days takes to Himself his great power, and shall destroy them which have corrupted the earth.

#### Verses 21 and 22.

I beheld, and the same horn made war with the saints, and prevailed against them;—until the ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

#### See Rev. xi. 11 to 19.

This symbol was seen in vision several hundred years before Rome existed as a nation, and yet it really symbolizes Rome—the whole of Rome.

As this symbol presents Rome, first, as a unit; second in its divided state,—the ten pagan kingdoms; and third, in its unit Papal form, it is very obvious that the features of the symbol cannot be realized, only in the whole history of Rome.

Again, the several features, not only cannot be realized *in any one state*, but the features cannot be mingled or changed, without doing violence to the symbol and prophecy.

The beast, therefore, aside from his ten horns, is a symbol of Rome up to the rise of the ten kingdoms, and no farther; the ten horns are a symbol of Rome from its divisions up to the time that Rome was bound together, under the authority of the Pope, say to about 540. From thence to the Judgment the little horn symbolizes the Papacy, a term of more than thirteen hundred years.—Hence, Daniel says, after he has seen and described the little horn at its rise,

#### Verses 9 and 10:

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened

If the judgment is anywhere foretold by the prophets, it is foretold here. Daniel traces the history of the little horn through from its rise, to where the thrones connected with it, are cast

down, and if the revolutions of 1848 were that scene, as we fully believe they were, the Judgment being the next event in the chain, must be very near—it must be soon.

The throne of Judgment being set, on the right hand, *thousand thousands*, all the saints, minister to the Judge, while before him are gathered *ten times ten thousand, all nations*, as in Matt. 25: 31, and onward, for final Judgment. Then, while all nations are thus assembled, Daniel says,

#### Verse 11:

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

The whole symbol is, at this point in the vision, disposed of—is committed to the burning flame. Daniel, however, does not favor the idea generally taught, viz: that the whole beast is found and destroyed in the last generation of the kingdom, nor yet that this burning was the burning of the city of Rome; but on the contrary, has in effect foretold the resurrection of the nations in verse x. and now shows the order of the Judgment.

#### Verse xi.

I beheld then, (after the Judgment was set and ten times ten thousand stood before the Judge, &c.) because of the voice of the great words which the horn spake, (had spoken) I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

The consecutive order of this prophecy, requires that verse xi. be applied after the judgment is set, and it cannot be applied at any period before the judgment, without violating all rules of prophetic interpretation, and the law of our common language.

The vision is whole, and is consecutive to verse xiv. then follows the interpretation; but the interpretation cannot change the order of the vision. If we may apply verse xi. before verses ix. and x. with the same propriety we may apply verse viii. before verse vii. which application would so derange this prophecy, that it would become entirely unintelligible. The consecutive order of the vision must, therefore, be preserved inviolate to the end; to the time that the saints possess the kingdom. Hence as the beast, the ten horns, and the little horn, symbolize the whole of the fourth kingdom, *the eleventh verse declares the execution of judgment upon the whole of the fourth kingdom*. As really as the body of the beast was a symbol of pagan Rome before pagan Rome really existed, so really the body of the beast is a symbol of pagan Rome in the Judgment.

Again, as certainly as the little horn was a symbol of the Papacy from its rise to the judgment, a term of more than thirteen hundred years, before that power existed, so certain the whole of the same power is in the eleventh verse symbolized in the Judgment. The reality therefore, cannot be realized, without the resurrection of the wicked, pagan Rome, the ten kingdoms, and all the papacy, must, at that time be raised, and stand before God.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.



The rest of the beasts, are the three which were described before the great and terrible beast, and as the kingdoms which they symbolized are necessarily raised with the fourth kingdom, as is represented in the image, and being committed to the burning flame at the same time with the fourth beast, Daniel reverts to the fact, that each of these kingdoms in turn, had their dominion taken away, but their lives (symbolically) were prolonged for a season and a time. This expression alone, is sufficient to convince a thinking mind, that the symbols have a second existence, i. e., they are seen after the Judgment, having before existed in some form, and after having lost their dominion. Hence, the reality cannot be realized, until those four kingdoms stand before God after the Judgment is set and the books opened. Then, as the metallic image was smitten on the feet, so the Judgment commences with the little horn. And, as the image was broken to pieces together, so all four of the beasts are disposed of together, and *that after the judgment.* If the fourth kingdom can be disposed of in the last living generation of the horn, as many argue, then the three that preceded it, may be also, and the kingdom of God may come without a resurrection. The common argument on this chapter involves, yea, is responsible for this conclusion. If the saints must be raised in order to inherit the earth, their resurrection is involved in verse x. and if theirs is taught symbolically in verse x. so is the resurrection of the kingdoms, symbolized in the Judgment.

This conclusion must be admitted, or the objector, we repeat is required to prove that the saints can inherit the kingdom without a resurrection, of course, on the principles of Swedenborgianism.

Again: True Literalism requires the same reality in the Judgment, as is allowed in the rise and progress of the kingdoms, and to deny this, and enforce the common argument, is to close this vision in the labyrinths of mysticism. This done, a resurrection and judgment can never be proved from the prophecy of Daniel. When the reality has been witnessed, after the Judgment, and all the wicked are destroyed, as before shown they will be, at this point in the vision, the following facts close the scene, and give the saints their rest:

#### Verses 13 and 14.

I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away: and his kingdom that which shall not be destroyed.

In this view of the vision, there is no place for a thousand years between the resurrections; all that offend, and that have done iniquity, are destroyed, and the earth purified before the kingdom is given to Christ and his saints.

Mark, this is the kingdom given to Christ, it is the one he heirs, but not the one which he has at his Father's right hand. At his Father's right hand he has all power in earth and heaven, but the

kingdom here given, is under the whole heavens, in which kingdom Christ is subject to the Father. The all nations and languages that serve him, are "the nations of them that are saved," who shall walk in the light of the city, Rev. xxi. 24, all other nations, as in verses xi. and xii. having been destroyed with an everlasting destruction from the face of the earth.

If the reader will only be reasonable, and calmly reflect upon the foregoing remarks in connection with the vision, the necessity of our conclusions will be easily perceived.

To teach that the body of the fourth beast is to be found among the living nations of the earth now, that the body of the beast is literal Rome, the civil government of Rome, or the functionaries of the Romish church, is to deny the consecutive application of the symbol, and virtually to deny that the body of the beast was a symbol of Pagan Rome. If the body of the beast was not a symbol of Pagan Rome, then the symbol has never yet been understood. If it was and is a symbol of Pagan Rome, then it is not a symbol of the Papacy, nor of any of the kingdoms this side of the ten kingdoms. Therefore, to attempt to find the reality intended by the body of the beast in the last generation of the fourth kingdom, and after the days of the little horn, WITHOUT THE RESURRECTION OF THE NATIONS, is to turn this whole vision into mysticism, which allows the theorist to close his discourse upon this vision, in the wildest conjecture, amid the penciled sketches and flowers of madame fancy. Do, dear reader, review once more, your rule of interpreting symbols, see that you are right.

We will take a view of only one more feature of symbolic interpretation, bearing a close resemblance to the foregoing, but involving ideas not easily made distinct from the foregoing positions.

#### Revelation xix. 20:

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Our limits will not allow us to dwell largely upon the character of these symbols, nevertheless, a few passing remarks are indispensably necessary.

The beast is a symbol of some form of government in the fourth kingdom, symbolized by the fourth beast of Dan. 7, above explained. This beast is generally understood to be a symbol of the papal form of the Roman kingdom, and in the vision of John is parallel to the little horn in the vision of Daniel. This is evidently the Leopard beast of chap. xiii., which had power to continue forty and two months, or twelve hundred and sixty years.

While some have attempted to make this beast a symbol of the German confederation, they have singularly failed to find an agreement between the history of Germany and the appendages of the beast in many points, but particularly in the universality of its dominion, its power over the lives of the saints, and the term of its duration, and all such effort has only served to confirm the almost



universally received opinion among protestant commentators, that the Leopard beast is a symbol of Papal Rome. But, while this application is generally admitted, the most important and sublime features intended, are as generally overlooked. This fact we intend to show.

The beast is the symbol of the *whole government* indicated by it, and if that government be papal Rome, then the beast is the representative of that government, from its rise, to its latest hour, which government was to be supreme twelve hundred and sixty years. No *one* generation, or segment of that government can answer the description, "power was given him to continue forty and two months, the beast, therefore, in power, is twelve hundred and sixty years long. The whole papal government, is presented in the text.

The false prophet is also, at some time, a branch of the fourth kingdom, and has been generally believed to be Mahometanism. Whether this opinion is correct or not, we shall not here attempt to decide, for while we think this view more than probable, it is not important to our present purpose. The great city, or the whole fourth kingdom, at a given point, is divided into three parts,—the beast, the false prophet, and the dragon, and thus the fourth kingdom terminates.

The false prophet therefore, presents one of these division from its rise—the whole of that division, if then, Mohometanism is the false prophet, the whole of Mohometanism is recognized in the text. When therefore, John saw in vision, the *beast* and the *false prophet* cast *alive* in the Lake of fire, the symbols were whole, and by consequence he saw the whole of the governments of which the beasts and the false prophet were and are representatives, cast into the Lake of fire *symbolically*. Hence, as John was a representative of the church, when the church reaches that point in the history of the gospel, where John stood, and was looking in the symbol, or on the foreshadow, at the very point where John saw these symbols cast *alive* into the Lake of fire, the church will see the whole governments represented by these symbols, cast *alive* into the Lake of fire.

In order to this, the people of these governments must at that point be raised, the government must be alive. It may be objected, that the resurrection is not named in the connection, and hence this view is impossible.

We admit that the resurrection is not named, and it is not named for the good reason, that a literal interpretation of the symbols, forcibly teaches the resurrection. If it is still doubted? Just read the whole chapter in order. Does John in symbol—in vision, see the saints called to the marriage supper of the Lamb? This much the objector admits. Does the call to the marriage supper reach the saints that sleep—are the dead saints raised? Surely, all admit that all the saints will be there. But why? The resurrection is not named in connection with the call: Ah; all will admit that it was not necessary to speak of the resurrection of the saints,

if the saints were seen at the marriage supper. This fact implies their resurrection. Nor was it necessary to speak of the resurrection of the governments symbolized, the fact that the symbols were cast into the Lake of fire *whole* and *alive*, implies the resurrection of the governments which they represented. Although the resurrection is implied at the end of every scene, it is not named but once, and that, after the appearance of the great white throne, chap. 20—11. No argument can successfully ward off the conclusion, that when these symbols are said to be cast into the Lake of fire, John is beholding a symbol of the execution of the Judgments written, upon the whole governments symbolized; at the same point in the reality, those nations, from their beginning to their end, are cast into the Lake of fire. The Lake of fire, not a Lake of fire, implying more than one, but *the* Lake of fire which is the second death. There is but one Lake of fire brought to view, in the scriptures, and that according to Peter is produced by the melting of the earth, which scene is succeeded by a new heavens and a new earth, 2d Pet: 3, 7, 13. If there is but one Lake of fire, and Peter places that Lake in its proper chronological order, there is no difficulty in applying chapter 19—20 certainly. For, if there is but one Lake of fire, that Lake of fire is second death, and must occur between the heavens and earth which are now, and the new heavens and new earth for which we look. From this point in chronology it cannot be removed—this is precisely where the Saviour places it. It must be realized between where Christ gives up the mediatorial office, and where the kingdom and dominion under the whole heavens is given to him. As there is but one Lake of fire, it positively follows, that the 20th verse of chapter 19, the 10th verse of chapter 20, and verses 14—15 of chapter 20, apply at the same point in chronology, viz., between the close of probation, and the new earth.

The application of these texts at the same point in chronology must be admitted, or the objector is bound to show good and sufficient evidence that there is to be two Lakes, both of which are called "the Lake of fire," or admit, and be prepared to prove, that the Lake of fire continues to burn from where the beast and false prophet were cast into it, a MILLENIUM and a *little season*. And, if Peter was correct, the earth would remain melted all that time. A bad chance truly for the age to come, or for the saints to reign on earth with Christ a thousand years.

But, if the application of these texts be admitted in the same chronology, where indeed heaven has ordained them, then the thousand years and little season of chapter 20, are a portion of this world's history. Men may shuffle in argument, may cavil at the clearest points of logical argument, but such winding cannot affect the truth—cannot avoid these conclusions; thus the frame is planned, thus it is written, and thus God will fulfil it, when he justifies this vision.



The order presented in symbol, *simplified*, is as follows: 1st, verses 1-10 of chapter 19, present the resurrection of all the saints, and the call to meet the Lord in the air, and the marriage supper. 2d. Verses 11 to 18, present in symbol, the battle of the great day of God Almighty, while the Lord God omnipotent reigneth. The personage upon the white horse, has been supposed to personify Christ, and his retinue, the saints, but this cannot be correct, for Christ and his saints are at the marriage supper, shut into the chambers of the Lord, Isa. 26: 12, 21. This personage, is the minister of God's vengeance, during the great battle, while God, according to his word, will visit the nations with sword, fire, pestilence and famine. The battle thus presented, continues until, as Isaiah prophesied, there is no man left, and the nations of the earth are as dung upon the ground—all the living have had a first death, or have been slain, and the fowls are called to feed upon them. Then, all the wicked being raised and judged, the beast and false prophet, the nations represented by them, are cast into the Lake of fire. Now mark, John is now beholding the finale of the wicked, in the vision, he stands, and is looking upon the last scene, the second death. Please keep this thought. In chapter 16, John saw the dragon engaged with the beast and false prophet, in the last deception of the world, but has not spoken of his end, yet, he states that he saw the beast and false prophet cast into the Lake of fire. Now, since John is looking at those symbols while being cast into the Lake of fire, and since he saw the dragon engaged with them in the last deception of the world, will he inform us in regard to the dragon? And if he does, which way will he look for his history? forward of the Lake of fire a thousand years and a little season? or will he go back and bring up the history of the Dragon, from where he was cast out in chap 12, up to the Lake of fire upon which he is looking? Every reader, who will allow himself to reflect, will see that chap 20, verses 1 to 10, is first, a history of the dragon from where the papacy or *beast* was enthroned, up to where John says, he was cast into the Lake of fire, where the beast and the prophet are. (He was cast into the same Lake, remember, and of course in the same chronology.) And second, a brief sketch of the history of the church during the same time. Then, to show how these symbols were at that point cast into the Lake of fire, the literal resurrection and judgment for the first, and only time, are declared, verses 11 to 13, in perfect harmony with Dan, vii. 9-11, which scene terminates at the Lake of fire: then comes the new heaven and new earth, in which dwelleth righteousness.

This, dear reader, is, and must remain the true literalism of symbols. To interpret otherwise, or on the ordinary plan, a literal terminus is in every instance destroyed, and as before remarked, every symbolic scene is terminated in mysticism, and the manner of the coming of Christ, and the order of the judgment must of necessity be but imperfectly understood. The principles

of interpretation with which the interpretation of symbols is uniformly begun, involves a literal terminus—yea the identical conclusions to which we have here arrived. Hence, a change must here be effected in the ordinary mode of termination, or confusion will widen and deepen at every step, but with this change, the Watchman will see eye to eye. Feeble as the writer may be—new as the thought may be to the reader, it may nevertheless be truth. Let the reader therefore reflect, and carefully try each point by the word of God; buy the truth and sell it not.

## SECTION VIII.

### THE PROPHECY OF ZECHARIAH.

Perhaps there is no one prophecy, upon which so great a variety of opinions have been advanced, as upon that of Zechariah; no two commentators can be produced, either ancient or modern, who have agreed in all the leading features, much less in the minutia of this prophecy. To even give a synopsis of the theories of different writers, would occupy a larger space than we can well afford, in which to give what to us seems to be the plain meaning and application of the whole book. The main difficulty to be surmounted by nearly every writer, has been to define the application of the 14th chapter and then apply its several points in harmony with the supposed scope of the book. Commentators upon this prophecy may be properly divided into two classes, viz: the spiritual or *true* Millenarians, and the literalists, as they are called, although modern literalists disagree. The spiritual Millenarians all agree in applying the 14th chapter to their Millenium, which is, as they believe, to be realized before the second Advent, when Christ shall reign spiritually on earth, and the earth be filled with the glory of God. All literalists, *modernly so called*, apply the chapter to their Millenium, which is, as they believe, to be realized subsequent to the second Advent, when the saints will reign with Christ a thousand years. But in regard to the state there to be realized, those calling themselves literalists, very widely disagree; one class believing that there will be probation, another that it will be only a day of rest on the earth renewed, and yet another, believe that only Judea will be cleansed at the coming of Christ, and that the new Jerusalem will occupy that site, the saints rest in the city for a thousand years, while all the earth besides will lie waste during that day. Still others regard this as a conditional prophecy to the Jews, and as that people failed to keep the covenant God made with the Father, this will not be ful-



filled circumstantially, if at all. All this diversity, and yet, this variety, when compared with the many visionary and fanciful notions connected with each, is scarcely worthy of note; the reader at first struck with wonder, forgets the occasion, in the wilder romance of those theories matured.

We essentially differ from all the above theories, and since there are so many, one must be ill natured to call us heretics, even if we teach a theory different from those. We are fully confident that none of this prophecy applies beyond the second Advent, resurrection and judgment. This we shall endeavor to show conclusively, by minute comparison of the New Testament with portions of this prophecy. We shall also show that none of this prophecy can apply when the earth is filled with the glory of God, hence, that none of the prophecy refers to a *Millennial glory*, before or after the Advent. Should these points be made reasonably clear, and that with as few objections as can be urged against either of the above theories, so much will have been accomplished, that the subject in better hands, may be elucidated and explained to the great satisfaction and inevitable harmony of the church.—We have only space to sketch a meagre outline of the greater portion of the prophecy, but, what we may say, will be upon the leading points, which must be allowed to give character and application to the whole.

The diversity of opinion above alluded to, is evidently occasioned by attempting to interpret the prophecy by some fixed rule of exegesis, without sufficiently considering the character of the prophet, and his mode of communication. In order to understand our fellow-men, it is important to be acquainted with their habits of thought if possible, even to know their employment. This we may not know of the prophet, nevertheless, we can enter into the circumstances, at least theoretically, under which the prophecy was uttered, and this we must do, or it is impossible to understand and apply the words of the prophet. The chronology of the prophecy is of vast importance, as well as the condition of the prophet and the church, or people of God.

We learn from the prophecy itself, that it was commenced in the second year of Darius, and consequently it was uttered on the eve of the 70 years captivity, and before the rebuilding of Jerusalem under Nehemiah. The restoration of Jerusalem, and the return of Israel and Judah to their own land, were both subsequent to the time of the prophet, and are therefore embraced in the prophecy. From the Babylonish captivity to the farthest point embraced in this prophecy, the grand outline of God's providence is foretold by the prophet, by fact, by symbols and by figures, chosen by the prophet under the influence of the spirit of prophecy, the Holy Ghost.

To attempt to interpret all *the letter* of this prophecy literally, or as plain matter of fact, is to attempt to turn the whole into mysticism. Or, if we attempt a strictly symbolical or typical inter-

pretation, the book can never be harmonized by the effort. The same is true, if we would regard it all as figurative; and there can be no such thing as a *conditional* prophecy. Prophecy is history in advance, IT CANNOT FAIL. Promises may be, and are made, on conditions, but a conditional promise, is not prophecy.

A portion of the events embraced, are foretold in plain common sense, matter-of-fact language. Another class of events are foretold in symbolic description. And there is yet another portion of the events embraced, foretold by pertinent figures, admirably chosen and adapted to illustrate the plan. Nor are these three modes of foretelling events separately employed, so that the prophecy may be classified, but frequently all three modes are employed in the same description, and in some instances, fact, and a figure of fact, occur in the same verse. These remarks will be demonstrated as we advance.

One other idea must be noticed here, viz: If this prophecy extends from the Babylonish captivity, to the judgment, or particularly, if it extends to another age, the first Advent, and the gospel economy must of necessity receive the attention of the prophet, in proportion to the importance of those events connected with the plan. The gospel of the grace of God, and call of the Gentiles, could not have been overlooked by the inspired prophet.

If, therefore, on a careful examination of the whole prophecy, we find that the whole gospel economy is left out of this prophecy, *unless those portions of it which literalists apply to the age to come, refer to the gospel day*, we shall be obliged to abandon the age to come, or take the ground of the carnal Jew, and deny the first Advent and the gospel economy. This thought, however, will receive attention in its place, and we will now turn our attention to the prophecy, commencing with the prophet in the Babylonish captivity. As we have before stated, we can only give a kind of outline of many portions of the book, but shall endeavor carefully to distinguish between fact and figure, between the symbol and substance, and we humbly entreat the reader not to form his opinion until he has read our conclusion.

If this prophecy was indeed uttered in the second year of Darius, it was uttered prior to the restoration of Jerusalem, as before mentioned, and near the time of the going forth of the *commandment* to restore and rebuild Jerusalem, from which the 2300 years, or the 70 weeks take their commencement. Dan. 9: 27. While the prophet is thus prophesying a little before the going forth of said commandment, a literal building of old Jerusalem is really before him, of which he would very naturally speak, in its order, not only on account of God's direction, but because of the interest himself and the people of God were at that time feeling in that event. But before speaking of this event, the prophet is permitted to glance at the whole field covered by the prophecy. This he does, in the first chapter, verses i. to xi. In verses vii. to xi. the prophet describes a symbolic vision which he saw, which has



been generally understood to denote the wars on and changes of the subsequent nations of the earth, but what this symbol really indicated, we are entirely unable to decide, and shall pass it by, saying it is a symbol, and thus leave all to conjecture for themselves. After this symbolic sketch, the angel enquires of the Lord, how long ere Thy mercy shall return to Jerusalem, the Jerusalem which was then lying waste, and was answered with "good words and comfortable words." Then the angel of the Lord directed Zechariah to prophecy, and to foretell the building of Jerusalem. Verses xvi. and xvii.

Therefore, thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet saying, Thus saith the Lord of hosts, My cities through prosperity, shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

Here the rebuilding of Jerusalem, which was accomplished under the superintendence of Nehemiah, (see Neh. 2d chapter,) was distinctly announced, and a great prosperity foretold. The prophet then is favored with another vision of symbols. Verses xviii. and xix.

Then lift I up my eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

Beyond all controversy, these four horns are symbols for the four great monarchies presented in the metallic image, Dan. ii. and by the four beasts, Dan. vii. and here, as in Daniel, the four symbols represent the persecutors of God's people, down to the end of time. These are the horns which *have* (as though the work was all accomplished,) scattered Judah, Israel and Jerusalem, all the people of God, to the end of their sufferings.

Verses xx. and xxi. "And the Lord showed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

These four carpenters are symbols of each class of the church of God, according as they have served God under, or in the time of each kingdom symbolized, hence, when the four kingdoms have had their time, the saints take the kingdom under the whole heavens. The same facts are here symbolized that are symbolized in the metallic image, when the image is destroyed, these horns will be cast out, and as the kingdom is said to smite the image, so these carpenters are said to cast out the horns. These symbols cover the whole visions of the 2300 years, and go no farther. How appropriate is the idea intimated, viz: that each kingdom will be condemned in the Judgment, by the saints who lived by the truth which the kingdom rejected.

The whole length of the canvass or plan having been signified by the four horns which symbolize the four Gentile kingdoms, and

the destruction of the four, intimated at the close of the scene, other and more minute events are presented, chaps. ii. and iii., not beyond; but between the two extremes of this vision. The beginning of the vision, let it be remembered, is in the Babylonish captivity and before the building of the temple under Nehemiah. The terminus of the vision is when the four horns are *frayed* or destroyed, in exact harmony with the destruction of the metallic image. Hence, in chaps. ii. and iii., the scene is reviewed. Chap. ii. 1—5.

I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me, went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Here, the rebuilding of Jerusalem is again foretold, and farther assurances given. First, that Jerusalem shall be inhabited safely, and second, that God will be her defence. Verses 4, 5. As in the foregoing chapter, the whole length of the vision is intimated, so now the duration of Jerusalem rebuilt, must be measured. Hence, as the prophet lifts up his eyes again—a second time—to review the scene, he beholds a man with a measuring line in his hand. The work of this *measurer* was to measure JERUSALEM REBUILT, the length thereof and the breadth thereof. That this is the true idea or the meaning, is settled, by reference to Rev. xi., not as a parallel scripture, but as a parallel work in kind. Among the servants of God who prophesied in connection with Zechariah, and covered the same scenes, was one Daniel, a man with a measuring line in his hand, who, after measuring the whole length of the scene, from the going forth of the commandment, to restore and build the Jerusalem herein foretold, to the consummation, gives the whole length of the vision 2300 days—years. The same measurer, from the same starting point, gives to Jerusalem thus rebuilt, 70 weeks, 490 years, as the length thereof and breadth thereof. Sixty-nine of the seventy, from the same beginning, reach to the crucifixion of Messiah the prince. Zechariah does not give the measurement, but as the prophets were all moved by the same spirit in their visions, and as Daniel, Haggai, Zephaniah, and Zechariah were prophets of the same time, and interested in the same scenes, the reference to the man with the measuring line in his hand, is as definite as if he had called Daniel by name, or had incorporated the time into this vision. Of this, few, I think, will doubt.

Having shown that Jerusalem will be rebuilt, and that it will be safely inhabited, &c., the prophet is moved to direct the people in view of the restoration then about to be effected. Verses 6—9.

Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that



dwelleth with the daughter of Babylon. For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye. For, behold, I will shake my hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

This deliverance did take place under Nehemiah, all that were minded to go up out of Babylon had the privilege. Jerusalem was rebuilt; the true worship restored, and God again became the defence of his people. These facts have been fully shown in the foregoing pages. Now for the measuring line of Jerusalem in this restored state. While Daniel gives the time, Zechariah only chronicles the events which mark the time. Hence, after the restoration, the event which was to terminate the time is the next object presented to our view, after the manner of the foregoing vision. Verses 10—13.

Sing and rejoice, O daughter of Zion: for, lo, I come, and will dwell in the midst of thee, saith the Lord.

That the coming here foretold, is the first Advent, which was to occur near the end of the measuring line of 70 weeks, there can be no reasonable doubt after a careful investigation and comparison of parallel texts which all allow teach the first Advent. Chap. ix. 9.

Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass.

Mark the sameness of this expression, and yet we know this text is spoken of the first Advent. Again, Ps. xl. 7, 8.

Then said I, Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God: yea, thy law is within my heart.

This is the same expression, while the language is triflingly varied, and the same occurs in several of the prophets, pointing to the same event, all of which are applied by the apostle to the first Advent, by quoting the above as the leading text. Heb. x. 9, 10.

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Having made the point of the first Advent the introduction of another day—another dispensation, the prophet proceeds to show something of what shall be done in *that day*.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

The call of the Gentiles through the gospel, is here intimated, and the fact stated, that many nations shall be joined to the Lord in *that day*. It is a gracious truth that this has been done all through the gospel age, in Christ Jesus, "the Lord," there is neither Jew

nor Greek, barbarian, Scythian, bond nor free; all nations that believe, are joined to the Lord. Before the gospel, but one nation were thus joined to him. Christ came to his own—he came to Jerusalem and to the lost sheep of the house of Israel, but his own received him not. He chose Jerusalem again; he set his hand *the second time* to gather the people, he cleansed the temple, and claimed it as his house, but all his efforts for Jerusalem and her children were despised, "because they knew not the time of their visitation."

When all had been done for the vineyard that could be done, and when the husbandmen's rejection of Christ was perfected, Christ stood upon the Mount of Olives, and wept over Jerusalem which he had *chosen again*, and said, Math. xxiii. 37, 38:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

Thus, although he chose Jerusalem again and would have done for the people according to the word of the Lord by Moses, when they had rejected his overtures, he rejected them—took the kingdom from them, and has reserved it for another people. After his crucifixion and resurrection, he ascended to the Father's right hand, was raised up out of his holy habitation (for so Jerusalem was called,) as intimated in verse 13, and fully foretold in the 24th Psalm.

He ascended the King of glory, the King of kings and Lord of lords, being rejected and cast out of his own vineyard, he is raised up to his Father's right hand, from which position he takes cognizance of all flesh, and extends to all equal overtures of grace and mercy.

Chapter iii. is also a vision, and symbolically presents a *then* coming scene. Verses 1-7:

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake to them that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts: and I will give thee places to walk among these that stand by.

That this was a vision, is settled beyond controversy by reference to the first verse. The leading character in the scene, was Joshua the high priest; but the whole is a symbolic presentation of Christ, his temptation, suffering for the sins of the world, his resurrection and exaltation to be the head over all things to the church—to reign over the house of Israel—"his own house, whose house are we," as said the apostles.



The following verses are the explanation of the vision, and were addressed to Joshua, as seen in the vision above presented. Verses 8-10.

Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant, The BRANCH. For behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes; behold, I will engrave the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of the land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

The Branch is a name for Christ, familiar with the prophets, who, in the vision, was fitly represented by Joshua, and now the whole is shown to be a symbol of the Branch, and what he should accomplish, as will hereafter more fully appear. The stone laid before Joshua is a symbol of Christ's death and resurrection, which is the foundation stone of the church: other foundation can no man lay—the whole church is built on that rock. The seven eyes very fitly symbolize the seven dispensations of gospel light, to be realized under the administration of Christ in the gospel, as will be more fully shown hereafter. The removing of iniquity in one day, can mean nothing else than the atonement made by Christ, the Branch, when he sacrificed himself, and became the propitiation for our sins, and for the sins of the whole world.

Before the atonement was finished, there was only one nation distinguished in the great economy, but since then, the flock of Christ could "call every man his neighbor" to the true vine Christ Jesus, and under the fig-tree—under the blessings of the gospel. No national boundaries, or national peculiarities, nor cast, nor character, gives bounds to the gospel; the dominion of Christ is from sea to sea, and from the rivers to the ends of the earth; hence the command, "Go ye and preach the gospel in all the world."

All glory be to God, there is no place, or nation, or clime, in which the servants of Christ may be located, where he may not call his neighbor to partake of the blessings of the gospel. The fact that nations and rulers of the earth have forbidden this work, or may now forbid it, does not affect the question of the fulfillment of this scripture under the gospel, for it is spoken of the economy of God, and this is God's economy in the gospel; but if wicked men oppose and resist, they do it at their peril. God will be glorified in the fulfillment of his word, whether men hear or forbear.

We shall now show that the leading parables spoken by the Saviour, are in perfect harmony with the foregoing arguments, and very clearly illustrate the most important points under consideration in the foregoing pages.

We will first consider the parable of the householder, Matt. xxi. 33-45.

Verses 33. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country.

This parable may refer to the creation, when God made man the lord of the universe, subject only to the divine law. But, if it be true that reference is had to creation in the first place, it is also true that the point referred to in the first verse, as a starting point, is a later enactment of God with the house of nominal Israel. 1st. The householder, as will be fully shown

as we advance, represents God the Father. 2d. The vineyard prepared and let out to husbandmen is the land of Canaan, promised to the literal descendants of Abraham; Gen. xv. 7, 21. As this promise of the land of Canaan to the literal tribes was a pledge of the fulfillment of the promise to Abraham, that he and his seed out of many nations should have the world (see Rom. iv. 13) for an everlasting possession, so the possession of the land of Canaan by the children of the flesh, is a type of the possession of the whole world by Abraham and his children in the faith. 3d. The husbandmen represent the twelve literal tribes, to whom the land of Canaan was let out under the stipulations of the covenant which God made with the fathers, when he took them by the hand to lead them up out of the land of Egypt—that covenant which was given at Sinai. The land was let out to the tribes on condition that they would keep the statutes of the covenant God made with them, the which if they did, God promised to make them a kingdom of priests, and that they should dwell in the land forever. God promised by Moses, saying, "A prophet shall the Lord thy God raise up unto you of your brethren, like unto me; him shall ye hear, and it shall come to pass, that whosoever will not hear that prophet, him shall God destroy from among the people." Another item incorporated into the covenant was as follows: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." We have before shown that the coming of the prophet, or Shiloh, was to be at a definite time specified by the prophet Daniel, and the real prophet *Shiloh* must come at the time specified, at which time a new covenant was to be introduced, as shown in the foregoing pages.

The kingdom of God, therefore, was conditionally established with nominal Israel; i. e. God gave to nominal Israel the decalogue and the tabernacle arrangement of Moses, and made them eligible to become a kingdom of priests, if they would keep and diligently perform the laws of their God. The nation was consequently on probation for the kingdom until Shiloh should come—until that appointed time should arrive, at which that nation should be made a kingdom of priests, if they obeyed. God reserved to himself the prerogative of placing on the throne of Israel, a king *pro tem.*, until he whose right it is to reign on that throne, should come, at which time, had nominal Israel obeyed the statutes of the Lord, they would have been prepared to receive their king.

And when the time of the fruits drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

The time of the fruit, expected by the householder, was the *set time* in which Shiloh was to come—when the *King of the Jews* should ride into Jerusalem in fulfillment of Zech. ix. 9, in order to fulfill the promise of God by Moses, viz., to make them an established kingdom of priests, that they might dwell in the land forever. The fruit to be received at the time appointed, was obedience to the law of God by Moses, and a prepared state with faith to receive the Messiah—the king of the Jews. God promised by Malachi, that *before* that time should come, (when the time drew near,) he would send his messenger before his face, and that he should prepare his way; then the Lord, the Messenger of the covenant, (the new covenant,)



should suddenly come to his temple. Isaiah also foretells that, before the set time fully come, there should be "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," &c. John the Baptist testifies of himself, saying, "I am the voice of one crying in the wilderness." Next to John, Jesus came preaching the kingdom of God, and saying, "The time is fulfilled." Jesus then called and qualified twelve disciples, and commissioned them to preach the kingdom of God at hand, but *only to the lost sheep of the house of Israel*. Matt. x. 5-15. These twelve were the first class of servants sent to receive the required fruits, and their treatment follows.

And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise.

After the twelve, Jesus called, qualified and sent forth *seventy* other disciples, under this same commission. These are more than the first. Luke x. 1-10. Only a few received the testimony of these.

But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

It will be admitted on all hands, that the son of this householder represents the Lord Jesus Christ; hence, the father, the householder, must represent God, the Father of Christ. After the twelve and the seventy had been sent to receive the fruits of the vineyard, when they had fully proclaimed the kingdom of God at hand—i. e. the time when, had that nation obeyed his word, he would have established them as the kingdom of God—then the Son was sent. Then the Lord sent two of his disciples into the city to bring an ass and a colt which were there tied, upon which the Saviour rode into Jerusalem, in fulfillment of Zech. ix. 9. (See Matt. xxi. 1-14. This was about four days before his crucifixion. After this, he cleansed the temple, and then pronounced the doom of that nation who had now rejected their king. This grand entry of Christ into Jerusalem, was the offer of the kingdom to the Jews, and the fruit expected was, that they should joyfully receive their king; but, instead of this, they said, "This is the heir; come, let us kill him," &c. They sought immediately to lay hands on him, and they did not rest until they had cast him out of the vineyard, and had slain him "without the camp," upon the rugged brow of Calvary.

When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They said unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

The Lord of those servants has been supposed by many to represent the Saviour, but this idea is certainly unfounded. God the Father is represented by the householder—the Saviour is represented by the son of the householder; therefore, as God the Father let out the vineyard to nominal Israel, "the Lord of those servants is God the Father." But, is God the Father coming to settle with those servants? Most surely; and to settle with all others that took part in casting his son out of the vineyard; also, all the enemies of Christ and the truth. The foregoing argument on the reign of Christ has already shown this fact, so that we will quote only a single text in proof of this point, in this place. Titus ii. 13:

Looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ.

The great God, or God the Father, is as really to come, as Christ is really to come; "the Ancient of days must sit." The Lord God Almighty must come, and having taken to himself his great power, must reign in vengeance. All this we have proved. Having spoken the parable distinctly, the Saviour wished the application to be made by those whose conduct it was designed to illustrate. He therefore asked the lawyers, "When the Lord of those servants cometh, what will he do with those husbandmen?" They say, He will miserably destroy those husbandmen, &c. When will the lord of those servants (God the Father) destroy those husbandmen? WHEN HE COMETH, and not one thousand years after he cometh. When the Ancient of days shall sit, then shall he miserably destroy those wicked husbandmen; those very wretches who once rejected the things which belonged to their peace, must then and there be destroyed. It is therefore certain that then and there all the wicked tribes of the earth must be raised from the dead, even those that pierced the Saviour. This destruction of those who stood up against Christ, recollect, is to take place *when the lord of the vineyard cometh*, and not a long time afterward. In order to destroy those husbandmen at that time, the resurrection of the wicked must then and there occur,—the identical murderers of Christ must be there. When God, the Lord of the vineyard, shall have destroyed those husbandmen, with all that have followed their example, He "shall let out the vineyard to other husbandmen, who shall render him the fruits in their seasons."

The other husbandmen represent the resurrected nation, to whom the inheritance is to be given; they "shall take the kingdom and possess the kingdom under the whole heaven for ever, even for ever and ever." The application made of this parable by the Saviour fully warrants this conclusion. Verses 42-43:

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? this is the Lord's doings, and it is marvellous in our eyes. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Here the Saviour calls the vineyard, about which he has been conversing, the kingdom of God, the same of which he said to the Pharisees, the kingdom of God is *among* you. This kingdom was taken from them in consequence of their rejection of their king. But, was the kingdom destroyed or abolished? No, the king and sceptre was removed from Jerusalem which was in bondage with her children, to the Jerusalem which is above, and is free, which is the mother of us all. The king sits on the Father's throne in the "true tabernacle, which the Lord pitched, and not man." The king reigns there, and from thence has dominion from sea to sea, and from the rivers unto the ends of the earth. But, as the time of the redemption of the purchased possession—this earth—has not yet expired, the king has not yet taken possession of his own (David's) throne, but reigns on the Father's throne, by consent of parties, as before shown. While Christ reigns at the Father's right hand, the King in heaven, and his subjects that obey



and defend his laws on earth, are called the *kingdom of heaven*, and the action of his subjects at different points in the gospel dispensation, while co-operating with Christ in the fulfillment of his word, is illustrated in most of the parables which run thus: "Then shall the kingdom of heaven be likened," &c. While Christ reigns there, "our conversation (properly, citizenship,) is in heaven;" here we are but strangers and pilgrims, seeking a better country, until the resurrection shall join the house of Moses and the house of Christ together, and thus make them one immortal nation; then the kingdom of God shall be given to them.

This position is still further strengthened. Verse 44:

And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

The Jewish nation fell on this stone—then Christ—and were broken, and have since been scattered among all nations. And every nation which has rejected the gospel has been sooner or later broken. "But, on whomsoever this stone shall fall, it shall grind him to powder." Christ the King, then the stone rejected, has ever since been gathering to himself subjects, and will continue to do so until the stone (kingdom) is perfected; then God the Father will take the rule, "the lord of the vineyard" will come, (Dan. *sz*), and after judgment *the stone* (the kingdom, in the execution of final vengeance,) will fall on the nations that have rejected the government of God and of Christ, and will grind them to powder (see Dan. ii 34-44); and these same "miserable husbandmen" must be there; hence, the metallic image cannot be smitten, or the intended reality realized, until after the resurrection of the wicked. But, the objector says, this may be done in the last generation of the Jews. Well, the objector is more fully blinded than were these miserable husbandmen, for they knew that Christ was not speaking of the last generation. Verses 4-5.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Thus, we perceive, this parable is spoken in direct reference to the gospel dispensation—just covers the plan as presented in the foregoing arguments, and is in perfect harmony with the views we have advanced touching the kingdom to be delivered up at the coming of Christ. It is utterly impossible to adapt this parable to the theory of a future age of probation, or to the theory of a thousand years between the resurrection of the righteous and the wicked. Such theories have been originated long since the Saviour spake this parable, and those who have embraced them have forgotten, or they have never read, that those miserable husbandmen shall be destroyed, *when the lord of the vineyard cometh*.

This fact is just as certain, as that the saints shall have the inheritance *when he cometh*. No man can avoid this conclusion, without closing his eyes to the clearest light.

Having briefly considered the foregoing chapters, chapter iv. will now receive our attention, and it is important that we should be somewhat more particular, as clear views of this chapter are of vast moment if we would proceed correctly. Let it be observed, the prophet is still in vision through-

out the 4th chapter; hence the whole chapter is symbolical, except the declarations of the angel. Chap. iv. 1-6.

And the angel that talked with me came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which were upon the top thereof; and two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

Observe just how much was seen in this vision, and here related to the angel by the prophet. After the prophet has described what he saw, by name, he says to the angel, And what are *these*, my lord? Mark, the prophet asks what these things are which make up the symbol, and not something else. The angel answers, knowest thou not what *these* be? The prophet says, no, my lord. The angel then answers again, saying, *THIS* (symbol) *IS* THE WORD OF THE LORD TO ZERUBBABEL; saying, not by might nor by power, but by my spirit, saith the Lord. That is, this whole symbol illustrates the giving the word of the Lord to Zerubbabel, and the word given, says, not by might, nor by power, but by my spirit, saith the Lord.

Some have taught, that the above remarks of the angel are not intended as an explanation of the symbol, but that it is an abrupt affirmation of the angel, quite aside from the vision, and that the vision is answered in the last verse of the chapter. It is not easy to make a wider mistake than this, for there is no usage of language which will show such an idea any favor: the last quoted remarks of the angel are the direct explanation of so much of the symbol as the prophet has described. Of the symbol we shall speak more fully in its proper place, but a few remarks in regard to the name Zerubbabel are necessary here. Zerubbabel is a figurative name, and is sometimes used to present Christ and sometimes to present the church of Christ. It means properly, a stranger, at Babylon, or from home. In the foregoing text, it evidently means the church, and the symbol presents the giving to the church the revealed word of God. Verse 7.

Who art thou, O great mountain! before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Whether Zerubbabel in this verse personifies Christ or the church, is not a matter of great importance, since the church are so clearly identified with him in the discharge of her duty. Before Christ and his church, the angel describes a vast obstacle and says, Who art thou, O great MOUNTAIN? before Zerubbabel thou shalt become a plain. Let it be remarked here, that *this mountain* seen before Zerubbabel shall become a *plain*, for we shall have occasion to refer to this vision in subsequent chapters.

This mountain which shall become a plain, cannot be literal, for literal mountains do not have a head stone for a peculiarity. But this mountain has a head stone which shall be brought, with shoutings, crying, Grace, grace unto it; i. e., unto the stone, for the mountain shall become a plain. This mountain represents the nominal kingdom of Israel; Christ was the



head stone of that kingdom—the Shiloh to come. Christ was the head stone of the corner, which the Jewish builders rejected, by which rejection they forfeited the things which belonged to their peace, viz., the promise that they should be made a kingdom of priests, and by consequence that nominal kingdom was demolished before the march of the church. The destruction of that sinful kingdom, reduced Jew and Gentile to a common level; thus the *mountain* before Zerubbabel became a plain. Verses 8-10:

Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things! for they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

Zerubbabel in this passage certainly personifies Christ. The house to be builded is the church which will be finished in the resurrection. Christ, the seed of the woman, is the foundation of the whole church, and will be the cap stone in his second coming. Verse 10 shows the certainty that Zerubbabel will accomplish the building of the house with those *seven*. Those *seven*, is probably a reference to the seven lamps seen on the top of the bowl in the vision, which lamps, according to Revelation i. 20, represent the seven churches or states of the church. These seven are said to be the eyes of the Lord which run to and fro through the earth. Jesus said to the church, "Ye are the light of the world."

Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Since the explanation of so much of the vision as the prophet described at first, the angel has been conversing upon facts indicated, but now an opportunity having presented itself, the prophet makes inquiry in reference to other matters seen in the vision, but not before mentioned. The prophet asks, And what are these two branches, &c., and is told that the two branches are the two anointed ones that stand before the God of the whole earth. Zechariah does not here ask what the whole vision means, he has heard an explanation of all he saw except the two branches about which he now inquires, hence the answer of the angel here, is not, as some have most inconsiderately affirmed, an answer to the former question. Here is a definite question which embraces no part of the former question, though it was in the vision; this question alone is here definitely answered and may be relied on as correct.

But we are required to ascertain who are the two anointed ones which stand thus before the God of the whole earth. While there have been many anointed ones, there have been but two, among them all, to stand before the God of the whole earth, or who can answer this description. Those are Moses and Christ. That we may see that those two prophets, as they are called, (Rev. xi.) answer this description, we will now look at the symbol all together.

The prophet first sees a candlestick with a bowl thereon and seven lamps on the top of the bowl. The candlestick is an emblem of the Mosaic church; the bowl represents the fountain opened in Christ—is the reservoir; the seven lamps represent the seven states of the gospel church down to the end. On each side of the bowl is an olive tree, from each tree was a branch through which the golden pipes empty the golden oil out of themselves. The two olive trees clearly represent the Old and New Testaments. And as the oil is conveyed to the candlestick and lamps, evidently, those who gave to the two churches the word of God, are the two anointed ones. Moses took the word of the Lord on Sinai, and gave it to his house. Christ gave the word of God to his house, the gospel church. He said, "Father, I have given them thy word, and they have believed that thou hast sent me." Thus, as before shown, this vision embraces the old and new covenants, and covers the entire scene, from the building of the literal temple under Nehemiah, to the completion of the house of Christ in the resurrection from the dead. The positions taken in the foregoing pages are especially fortified by this chapter; and, until the visions of John the revelator can be invalidated, the position herein taken—viz., that the vision of this chapter covers the whole scene, from the captivity in Babylon to the kingdom of God—must be admitted; and, if so, the foregoing positions are immutable.

The book of Revelation just covers the ground from the first to the second advent with the seven lamp-stands, and is in perfect harmony with the foregoing exposition: we are therefore confident that thus far we are correct. In our farther attempts to understand this prophecy, we shall show but a few prominent points, until we come to chap. xiii. Much of the intervening chapters are entirely unintelligible to our mind, but some points are distinct; these we shall notice in harmony with the foregoing positions.

Having particularly explained and applied chap. iv., we pass to chap. vi., commencing with verse 9; for chapters v. and vi., to verse 8, relate to matters about which we have no knowledge. We can in no wise apprehend an intelligent connection in the vision, however important it may be; and if we were to attempt a conjecture, it would doubtless appear as frail as the conjectures of others have appeared to us. Chap. vi. 9-11:

And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest.

All these are called figurative men, as before shown. The prophet is required to make a selection of men from those in captivity, and then to make crowns and place on the head of Joshua, the son; thus to form a type out of which to speak his prophecy, or to make his prophecy impressive—the burden of which is announced in verse 12:

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.

After the crowns should be placed as above, then the coming of the Branch is foretold. The Branch is a name for Christ; see chap. iii.



This position is almost universally admitted; and, were it doubted, it is proved by the following verses.

Mark, *this Branch shall build the temple of the Lord*. The house and temple spoken of in this prophecy are one; the words are used interchangeably. In chap. iv. 9, it is said, "The hands of Zerubbabel have laid the foundation of this house, and his hands shall finish it." Hence, as it is here said the Branch shall build the temple, or house, it is proved that Zerubbabel, in chap. iv. 9, means Christ also. Again, as the BRANCH (Christ) shall build the temple of the Lord here spoken of, it is clearly proved that *temple* is used as a figure for the church, as previously shown. That this point may be impressive, it is repeated, verse 18:

• Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Beside repeating the fact that the Branch shall build the temple, the position which the BRANCH shall occupy while building the temple, is clearly defined; and several important truths, touching the gospel dispensation, are also settled beyond successful controversy. Mark, he, the BRANCH, shall build the temple of the Lord. The Lord and the Branch, therefore, are not the same person, but the Lord is God, the Father, and the Branch is the Son, our Saviour. Observe, therefore, the BRANCH "shall build the temple of the Lord, and shall bear the glory (of the temple), and shall sit and rule on his (the Lord's, the Father's) throne; and shall be a priest upon his (the Father's) throne; and the counsel of peace shall be between them (the Lord and the Branch) both."

Such has been the position of Christ ever since he ascended to the right hand of the Father—ever since, as David prophesied—"The Lord said to my Lord, Sit thou at my right hand until I make thy foes thy footstool." Psalm cx. 1.

Some have contended that the pronoun *his*, which occurs twice in the above verse, refers to the Branch in both instances, by which position they throw this rule and priesthood into a future dispensation; but so sure as *he* refers to the Branch, so sure *his* refers to the Lord, and the Father and the Son are shown to be at agreement in the *counsel of peace*—the gospel of Jesus Christ—the extent and blessing of which are briefly intimated in verse 15:

And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

That this text foretells the gospel dispensation, and the building of the gospel church, we prove by the gospel. Paul said of himself, "I, as a wise master builder, have laid the foundation, and another buildeth thereon," &c. Of the church he said—Eph. ii. 12, 13, 19-22:

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. \* \* \* \* \* Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom

all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

Also, 1 Cor. iii. 9-11:

For we are laborers together with God: ye are God's husbandry; ye are God's building. According to the grace of God which is given to me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

See 1 Pet. ii. 5-6.

These quotations are evidently direct references to this prophecy, as many of the expressions of this prophet are quoted verbatim. Many, very many, like passages might be quoted, but these are sufficient to convince the candid that the gospel applies this portion of Zechariah to the gospel day; therefore, to apply it to a future dispensation, is to wrest it—to destroy its force and adaptation in the great plan, and thus engender errors which may prove fatal in the end.

Chap. vii. is, first, a reference to the rebellion of the twelve tribes—God's gracious dealings with them, with a view to reclaim them—and their consequent captivity for the seventy years, from which captivity God was about to deliver them. This captivity and desolation of the land, is none other than the seventy years captivity in Babylon.

Chapter viii., verses 1 to 19, inclusive, is a prophecy foretelling the return to Zion and Jerusalem, of such as were still called the people of God, and the consequent prosperity of the people in Jerusalem. This return was accomplished under Nehemiah; turn to, and read, the record. All the good here spoken was fulfilled to Judah and Israel, the two tribes that were minded to return to the land, and assist in rebuilding the city and temple, under the supervision of Nehemiah.

Verses 20-23 of chap. viii., seem to point again to the gospel day, when the gospel should enlist the sympathies of all nations, or, at least, be sent to them all. The 23d verse, must refer to Christ as the Jew to whom, and around whom, the nations should be gathered. This view, though not proved, is greatly strengthened by reference to the contents of chap. ix.

Chap. ix., verses 1 to 8, inclusive, present a symbolical view of the changes to take place in, and the providential judgments to be realized by, various nations, from the return of Judah and Israel, foretold in chap. viii., to the first Advent, or the growing up of the BRANCH *out of his place*—the place, or *mould*, made by the prophets, to be filled by him in the first Advent. Verse 9 foretells the coming of the Branch—the King of the Jews—in the final offer of himself to Israel and Judah, and the express manner in which he should come.

Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass.

This text was literally fulfilled when Jesus rode into Jerusalem (Matt. xxi. 1-11); hence, it is forever settled that this prophecy does embrace the gospel dispensation, and consequently covers the ground from the Babylonish captivity down to the judgment. Verse 10:

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-



bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth.

The bow and chariots of Ephraim and of Jerusalem abode in strength, while they obeyed God, and none of the nations of the earth could stand before them, but when Christ shall have rode into Jerusalem, as above foretold, and shall have been rejected by the Jewish nation, their strength should be cut off, so that they should fall into the hands of their enemies—become an easy prey to them, according to the word of Christ—Luke xxii. 24.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

This prophecy was to be fulfilled after Christ ascended to the Father's right hand, a record of which we have in the history of the destruction of Jerusalem, which will be more fully noticed hereafter. Again, in connection with the fulfillment of verses 9 and 10, the Lord will speak peace unto the heathen—the Gentile nations.

First. The commission given to the disciples after the resurrection of Christ, embraces all the heathen. Said Christ, "Go ye into all the world, and preach the gospel to every creature," &c. The gospel is the voice of peace or reconciliation to all the world if they will believe. This commission embraced the idea of speaking peace to the heathen, for the apostles so taught. Eph. ii. 14-17:

For he is our PEACE, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making PEACE. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached PEACE to you which were afar off, and to them that were nigh.

We might multiply quotations, but it is not necessary, for the apostle evidently applies the prophecy of which we are speaking.

While thus speaking peace to the heathen, his dominion shall be from sea even to sea, and from the rivers even unto the ends of the earth. This whole text applies to one and the same state of the great plan; it is joined together; and "what God hath joined together let not man put asunder." This dominion of the King of the Jews, is the same as the rule of the BRANCH on the throne of the Lord, (chap. vi. 13,) which has before been explained. As a reason for sending the gospel to all nations, Jesus said, "All power is given unto me in heaven and in earth, therefore go," &c.

Phil. ii. 9-11:

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Again—Eph. i. 20-23:

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath (promised to) put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

This is the reign and dominion of Christ in the present dispensation, which has been defended in the foregoing articles, to deny which seems impossible, without denying Christ. The proof that Christ is at the Father's right hand, is coupled with the proof that Christ reigns with unlimited dominion on his Father's throne; and to deny the one is to virtually deny both positions taken in the proof texts.

Verses 11 to 17, of chap. ix., present a glance of the gospel dispensation, from the first to the second advent and judgment, and extols the goodness of the Lord in the call of the various nations to the peace spoken to them under the merciful reign of the Lord Jesus Christ.

Let the reader carefully examine each position taken in this article, and the proof relied on in the premises, remembering that there might be exhibited, in each position, an abundance more of the same sort; and we conclude that an impartial verdict will sustain the article in all its essential features. We wish the reader to be the more particular, as we shall rely upon these positions in our subsequent remarks.

CHAPTER X.—Because in chap. ix. the first advent is foretold in connection with the overthrow of Ephraim and Jerusalem, and the gospel day briefly intimated, some have supposed that this chapter foretells a return of Ephraim, after the gospel dispensation. Such read and apply these chapters consecutively, failing to observe the fact that this prophecy was given in the same manner precisely, as was the book of Revelation, and can with no more propriety be applied consecutively. This chapter is certainly a repeated prophecy of the return of Judah and Israel from the Assyrian captivity, with additional light. Verse 4 shows that the corner-stone, (called head-stone in chap. iv.,) meaning Christ, shall come out of the tribe of Judah, after their return has been accomplished.

Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

Verse 10 fixes the fact, that this return to Gilead and Lebanon was to be from the Babylonian captivity, which has been accomplished.

I will bring them again also out of the land of Egypt, and gather them out of ASSYRIA; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

The word *place*, in this verse, is supplied, and nearly destroys the sense of the last sentence. The word to be supplied should be determined from the context, from which no such idea is reasonably obtained. If the word *want* had been supplied, the sense would have been both harmonious and truthful.

There is no possible way to make this chapter apply to a future return of Judah, &c., unless an Assyrian bondage can be found in the future, from which Judah and Ephraim can be delivered.

CHAPTER XI.—This chapter begins to foretell the desolations of Jerusalem, the land, and the judgments of God on the people, after they shall have returned to Gilead and Lebanon, as in the previous chapter foretold. From this captivity there will be no return of this God-dishonoring nation,



but the overthrow of the people shall be final. This position is fully sustained by verses 6-9:

For I will no more pity the inhabitants of the land, saith the Lord; but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.

See verse 9.

The remaining portion of the chapter intimates, by shadows, the manner in which the judgments of insulted heaven should come upon that God-forsaken nation, after they should have rejected Christ as their king, and bought him as a slave for thirty pieces of silver, as foretold in verses 12-18:

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter, in the house of the Lord.

According to the gospel, this was fulfilled when Judas sold his Lord, and the purchase money was cast into the potter's field. See Matt. xxvi. 15-16, and xxvii. 9-10.

This point of application is so definite and incontrovertible, that it conclusively settles the application of chap. x., and proves that the desolations foretold in this chapter were to be subsequent to the betrayal and crucifixion of Christ. Then, as this was to be a final overthrow, it can be none other than the destruction of Jerusalem by the Romans.

CHAPTER XII.—This chapter more clearly defines the threatened judgment of God to come upon Jerusalem and its inhabitants, before only indistinctly intimated; hence, it is called the burden of the word of the Lord. Verse 1:

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

The burden of the word of the Lord is to fall upon the inhabitants of Judah and Jerusalem. Verse 2:

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah, and against Jerusalem.

By some writers, this chapter is made to speak judgments against the enemies of Judah and Jerusalem, instead of against them, by which course the meaning of the prophecy is entirely changed, and its force and application is lost. The above text does not intimate that Jerusalem's people shall prevail against their enemies, but that the judgments of heaven would be so terrible, that all the people round about should fear and tremble. Thus it was in the siege of Jerusalem: so terrible was its overthrow that the heathen nations confessed that God fought against the Jews. See verses 3-4:

And in that day I will make Jerusalem a burdensome stone for all the people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

In that day, i.e. in the day [or dispensation] in which the siege should

occur, Jerusalem should be made a burdensome stone to all people, because from that time, the inhabitants should be scattered among all nations and thus be a perpetual burden. The sentiment of this text is more clearly uttered by Jeremiah xxv. 15-18.

For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord hath sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day.

This cup is successively passed to all the nations of the earth, and finally they are all cut off. In that day I will smite every horse, &c. This is the same judgment, in substance, uttered in chap. ix. verse 10, &c., and foretells the utter confusion and mad fanaticism of that nation during the siege, which history shows was peculiarly fulfilled. Verse 5:

And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts, their God.

As the fulfillment of these threatenings drew near, the governors—the rulers of the Jews, were full of confidence; they interpreted all the tokens of their desolation, as signs of their triumph; they averred that God would fight for them, and were fully confident in the strength of the people and their fortifications, but their confidence was the fearful result of willing unbelief. Verse 6:

In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

Upon a hearth, the wood is consumed; so by reliance upon the governors of Judah shall the people of the land be consumed. Such was the reliance of the people—of the Jews—upon the governors of Judah, that they were ready to do their bidding in all things.

First. The governors caused the people to be deceived by false prophets, so that Jerusalem was crowded with the people of the surrounding country when besieged by Titus. By false prophets, the people were made to believe that all the signs of Jerusalem's overthrow were signs of God's favor, and that God would deliver them. The (governors) tyrants suborned these false prophets to this work of deception.

Second. The governors refused every reasonable offer of peace made by Titus, and with mad infatuation persisted in the war; and when any of the people would attempt to desert to the Romans, they were destroyed, if possible, by order of the governors.

Third. The aged, the women and children, and all opposed to the war, were shut up, by order of the governors, from the possibility of escape; so that thousands were consumed with famine. None were permitted to escape, when the tyrants could prevent it.

Fourth. The infatuated obstinacy of the governors to the wish of a portion of the people, occasioned civil war in the city, and thousands were thus consumed, their swords being turned against each other.



Fifth. These governors were so blinded by infatuation that they refused every overture of mercy until they were nearly conquered, and then were so blinded as to leave every place of security, (being *terror-stricken* and *trembling* with fear,) from which they could never have been driven but by famine. And, at last, (when their hopes of success in the war failed them utterly,) by the influence of these governors, thousands, by agreement, were slain, each by the sword of the other; or, by an arrangement to which the leaders persuaded them to agree.

Sixth. God made these governors like a *hearth*; i. e., when they had despised and rejected all heaven's overtures, God gave them over to extravagant infatuation, and thus fulfilled his word. Even Titus said, after his victory, "We have had God to fight for us."

Whoso doubts the application of this chapter to the desolation of Jerusalem by the Romans, let them read the history of that desolation, as given by Josephus, vol. vi., pp. 100-115, and they can doubt no longer. Very many of the prophet's words are actually used by Josephus in describing the horrors of that dreadful calamity. Verse 7:

The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah.

Christ is the Lion of the tribe of Judah—the Shiloh to come out of Judah; hence, all who obey him are of the tribe of Judah, so sure as Christ is an authorized leader, ever since Shiloh came; therefore, the church of Christ, at Jerusalem's destruction, was the *tents of Judah*, which were to be saved first; i. e., before the above dreadful calamities should be suffered by that devoted nation. By obeying the word of Christ, every disciple, all the tents of Judah, escaped before the siege by Titus commenced. Verse 8:

In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

"In that day," i. e., the gospel day—as will be more fully shown hereafter.

The inhabitants of Jerusalem to be defended, are the same as the tents of Judah above, among whom even the feeble should be as David, and the house of David should become as God. How could the house of David become as God? 1. Christ was the son of David, the heir to David's throne; hence, represented David's house. 2. He was the Son of God, and in him dwelt all the fulness of the Godhead bodily. He was, and is, the God-man—the only Saviour and leader of the people of God. All that become Christ's by faith, are his house, (Heb. iii. 6,) and are therefore of the house of David; they are God's husbandry—God's building; hence, those delivered from the destruction of Jerusalem were the house of David, for, by obeying David's son, they were saved. Verse 9:

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

This text teaches the same truth taught in Jer. xxv.; from Jerusalem's destruction onward to the end, the cup of the Lord's fury should pass from

nation to nation. Thus it has been, and the work will soon be consummated.

Verses 10-14:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

We have no occasion to give our opinion on the application of this passage; the gospel records it as fulfilled.

"For these things were done, that the scripture should be fulfilled. A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

When Christ was crucified, the covenant that bound the tribes together as one family—one kingdom—was dissolved, and the whole nation was reduced to the common level of the Gentile world. Since the destruction of Jerusalem, they have been scattered among all nations, and have *mourned apart*, if they have mourned at all; and this they have done continually. Some, who suppose that mourning precedes genuine conversion, teach that this text foretells the conversion of these families; but no such idea is here taught. This mourning is the mourning of the tribes in their separate condition, during the gospel day.

CHAPTER XIII.—We shall now endeavor more clearly to define the *day* which has been frequently named in the foregoing chapters, and to explain and apply the two remaining chapters. That we may advance understandingly, and plant this exposition and application as upon a rock, we will proceed with each distinct feature of the prophecy in succession, and follow each feature with the application, as intimated or recorded in the New Testament. Verse 1:

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.

This text is a prophecy of the sacrifice of Christ—of the fountain of mercy opened through his death and sufferings—of the shedding of that blood that speaketh better things than that of Abel, in which the sinner of every name may wash and be clean. The prophet Isaiah prophesied of this same fountain, but with a different form of expression:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. lv. 1.

The Saviour evidently applies these scriptures to the commencement of the gospel day, by putting himself in place of this fountain.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." Jno. vii. 37.



The apostles apply this text in the same manner, by a variety of expression, as follows:

“He saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Titus iii. 5.

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.” 1 Cor. vi. 11.

“And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

“That he might sanctify and cleanse it with the washing of water by the word.”

“But if we walk in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin.”

These passages clearly show that the apostles uniformly referred to the sacrifice of Christ, the atonement, as a fountain in which the polluted might wash and be clean. This fountain was opened when the Saviour poured out his soul unto death—when his blood was shed for the remission of sins; hence, THE DAY before named is the gospel day, which commenced when that gracious fountain was opened. In this application all the learning of the church have agreed; indeed, there seems to be no way to avoid it, but to deny the Lord Jesus.

#### Verse 2:

And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

“In that day”—the same day in which the fountain should be opened—the gospel day—“I will cut off the idols,” &c. This has been done—

1st. By establishing one true and efficient system of worship, the gospel economy. See Jno. iv. 22-24.

2d. By bringing life and immortality to light through the gospel. 2 Tim. i. 10.

3d. By making known the true and living God, “whom to know is life eternal.”

—In fact, by the entire record God hath given of his Son.

“I will cause the prophets to pass out of the land.” Mark, not false prophets, but the prophets of the Lord.

“The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.” The system of prophets terminated with John, since which Christ is the only heaven-authorized prophet.

“I will cause the unclean spirits to pass out of the land.” The unclean spirits were all subject to Christ, and he gave his disciples authority over them, and the spirits obeyed them. Matt. x. 8; Luke x. 17. There is no necessity of citing proof on this point; every reader will at once recollect that this class of proof is abundant. The church of Christ, clothed with the truths of revelation, ever has possessed, and still does possess, this power over unclean spirits: they can accomplish nothing where faith in the truth is perfect.

#### Verse 3:

“And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.

Christ was to be a prophet. “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” Acts iii. 22.

Although the prophets were only till John, this Prophet must continue to prophesy. Jesus did thus prophesy; and those from whom he descended, the tribes of Israel, (his father and mother,) rejected his testimony. They said he prophesied lies in the name of the Lord, and finally cried, Away with him! *he is not fit to live*; crucify him! &c. The kindred of Christ caused the spear to be thrust into his side—they produced his death. This verse must point out the death of one, and only one true prophet, and that prophet must be Christ.

#### Verses 4-5:

And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive; but he shall say, I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth.

In the same gospel day, and in connection with the foregoing scenes, the prophets shall be ashamed every one of his vision. Teachers are called prophets; and, as it is obvious that these prophets were to be inferior to the one who should be thrust through when he prophesied, they were likely to be teachers of the records of the one prophet. Such was the precise condition of the apostles—the twelve and the seventy. At the call of Christ, they left all and followed him, and at his bidding they went forth, proclaiming “the kingdom of God at hand.” They repeated the prophecy of Christ with the fullest confidence, and continued their teaching until their leader was taken from them; then they were scattered, every man to his own house.

Finally, when their prophet had been crucified, they were all disappointed and ashamed; some went a fishing, others went on a journey to Emmaus, and all seemed to shun the gaze of the scoffing multitude. Peter positively denied that he was one of them—that he was a prophet; and, to convince the bystanders, he began to curse and swear.

The disappointment and chagrin of those teachers is seen in the conversation of the two that journeyed to Emmaus, as well as from the scattered condition of the church. Those teachers did not put on the garb of the ancient prophets, but, from all that appears in their history, they wore a citizen's dress. The last prophet that wore a prophet's attire was John the Baptist, and with him the prophets were to cease.

#### Verse 6:

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

This verse is somewhat obscure in its phraseology, nevertheless it is evi-



dent that it was not spoken of the one who denies that he is a prophet, as some have supposed, but it must relate to Christ, the prophet thrust through by his relations. The wounds in the hands can be none other than those made in the hands of the Crucified, when those hands were nailed to the rugged wood. The inquirer in the fulfillment of the text must have been Thomas, who would not believe until he had thrust his hand into the side that was pierced, and put his finger into the print of the nails in the Saviour's wounded hands. A better rendering of this verse would make it more definite. We would recommend the doubtful reader to examine different translations, particularly the Doway Bible.

Verse 7:

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.

Such is the apparent obscurity of some portions of this prophecy, that it would be presumption to attempt an application, were it not for the clear and definite portions, which cannot be mistaken, and which serve as beacons to direct the student to safe and scriptural conclusions. This verse is one of those portions which cannot well be misapplied by the honest enquirer, even if he refer to this text alone; but, were its application doubtful, all doubt is removed by the fact that Christ, the expounder of all the prophets, has applied it to the scenes of his betrayal and subsequent crucifixion.

Matt. xxvi. 31: "Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad" (See 14-27.)

This application by the Saviour should be an end to controversy upon this point; farther evidence is unnecessary with believers in the gospel. Again, the application given to this text by him who could not err, pins down the application of the entire chapter to the opening of the gospel day; and it cannot be applied to or beyond the second advent, without looking for the Saviour to come the second time to be smitten, and such a faith denies the sacrifice of Christ in the past. All that the text foretold was literally fulfilled. Jesus, the Shepherd, the one Shepherd, was smitten, and the sheep, his followers, were scattered, each to his own place. See the record of the crucifixion.

Verse 8:

And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein.

It should here be observed, that the prophet commenced to foretell the judgments which were to come upon the kingdom of Israel, and upon Jerusalem, in chap. xii., and he proceeds to verse 7; then that subject is dropped for the introduction of a sketch of the scenes connected with the crucifixion, and the deliverance of the tents of Judah—the church of Christ, &c., which sketch is continued from verse 7 of chap. xii., to verse 7 of chap. xiii., inclusive—all of which scenes were to transpire in that day in which the fountain should be opened, and in which the Shepherd should be smitten, as above shown. This sketch terminates with verse 7, and in verse 8

the prophet resumes the subject dropped at the close of verse 6, chap. xi., and now proceeds to foretell what should be the condition of the people of the land of Israel, when those judgments should be realized.

1st. There was to be three kinds, or classes, of the people; three parts; not equal parts, or three portions.

2d. "Two parts shall be cut off, and die." That is, one of the two parts shall be cut off from the land, and the other part, of the two, shall die. See chap. xiv. 2. To cut off, here means, to carry away from the land, and to die means to perish in those judgments. Of these two parts, the Saviour says, "And they shall fall by the edge of the sword, and shall be led away captive into all nations," &c.

These are the two classes mentioned in chap. xii., one of whom said, "The evil shall not overtake or prevent us," while the other part gave themselves up into captivity.

Verse 9:

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.

The third part, or class, are those called the tents of Judah in chapter xii.; the company here foretold were the church of Christ, those who received the gospel, and obeyed from the heart the form of doctrine delivered unto them. These were refined—purified by faith. They learned to call on the name of the Lord, so that the Lord heard them and answered them, confirming the covenant and the ministry with signs and wonders, and the gift of the Holy Ghost, thus demonstrating that the gospel church were the people of God.

The Saviour especially instructed the church to flee to the mountains when they should see Jerusalem compassed with armies. The time at length arrived, when the threatened judgments of God must be poured upon the guilty nation of Israel, and Jerusalem was compassed with the Roman armies. When first compassed, the gates of the city were all closed, and there was no opportunity for the church to escape; but God, who promised (chap. xii. verse 7) to save the tents of Judah first, (that is, before the destruction of the city and people,) caused that affairs in Rome should be such as to occasion the withdrawing of those armies for a little season. Those armies being withdrawn, and the gates of the city being again opened, the entire church, the third portion of the people, fled to the mountains, and were thus all miraculously saved, according to this, the word of the Lord. So perfectly was this prophecy fulfilled at that time, that not one of the people of God perished in the siege; all that were his people—all that obeyed the laws of the new covenant—were delivered first—were saved before the siege of Jerusalem began.

Let the reader particularly notice these divisions of the nation of Israel, and mark the deliverance of one portion (the church) before the threatened judgments fell upon the nation; for the part so delivered are not associated with the body in this prophecy, after the commencement of the siege is announced; only the two parts on which the judgments are to fall, are noticed as connected with the judgments.



Thus we learn that chapter xiii. all applies in the gospel day, and not a single portion of it applies at a later date than the destruction of Jerusalem. All was fulfilled, when the church was then and there delivered.

CHAPTER XIV.—Verse 1:

[ Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

Here the prophet announces the same day before introduced—the gospel day—but with additional instructions, and a more extended view; for with this chapter he spans the gospel dispensation to its final close. Having in the foregoing chapters passed over the history of the Jews, from the Babylonish captivity to the destruction of Jerusalem by the Romans, the prophet seems to recognize himself in the chronology in which he lived, and from thence he looks forward to the day, *the same day* he has so frequently named, and commences this chapter by defining *the day* as the day of the Lord. “Behold the day of the Lord (about which I have been speaking) cometh, and thy spoil shall be divided in the midst of thee.” See the close of the preceding chapter.

Now, having defined the day more distinctly, the prophet proceeds to show how the two parts previously named are to meet their doom—how one part are to die, and the other to be carried away captive. Mark, the spoil of this kingdom is to be divided in the *midst* of them.

Verse 2:

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

This text foretold the destruction of Jerusalem so exactly, that it is impossible to avoid the evidence of its fulfillment in that event. When Jerusalem's destruction occurred, Rome was a universal nation, and her armies were made up of all the tribes of the earth; or, at least, all the different nations embodied. Those armies were brought against Jerusalem, and by them the city was taken, and the houses of the city were rifled, and the women ravished. One portion escaped before the siege commenced, viz., the church. One portion perished in the siege, and by the sword, and the third portion, half of those in the city when the siege commenced, were carried away into captivity. But those who escaped before the siege were not cut off from the city; they were not killed, nor carried away captive. See Josephus, vol. 6, pages 110, 115 and onward.

Verse 3:

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

This verse is a repetition of the same truth taught in verse 7 of chap. xii. See explanation there. It is a sketch of the same war of Jehovah against the nations, foretold by Jeremiah chap. xxv., which was to commence with the destruction of the Jewish theocracy, and continue to the close of time—which should only be closed up with the battle of the great day of God Almighty.

Verse 4:

And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem

on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

In the day in which the fountain should be opened, and in which Jerusalem should be destroyed, &c., (which day, by these facts alone, is demonstrated to be the gospel day,) the Lord's feet should stand upon the mount of Olives. Mark, Zechariah prophesied during the Babylonish captivity, from which point he looked forward to the gospel day, or day of the Lord. In all the future, from the time of this prophet, *only one season* is announced, in the which the feet of the Lord shall stand on the mount of Olives; and that season is the day above defined. If therefore the feet of the Lord have stood upon said mount since the gospel day began, this prophecy has been fulfilled, and will never be repeated.

At the first advent, the mount of Olives was an especial place of resort for the Lord, to which he used often to repair to teach the multitude. On this mount he delivered that memorable sermon, recorded in Matthew, chapters v., vi., vii. Upon this mount the Saviour was seated when he gave to the disciples the foreshadow of earth's history, as recorded in Matt. xxiv.-xxv. It was while standing on an elevation of this mount, that the Lord pronounced the doom of that devoted kingdom, and the destruction of their city. And when his earthly mission was complete, from this mount of Olives he ascended to his Father's right hand, there to remain until the Father shall make his foes his footstool—Ps. cx. 1—until the *last enemy* is destroyed, *which is death*. 1 Cor. xv. 29.

One visit of the Lord to the mount of Olives, i. e., in one season, is all that is here foretold; and as there is abundant evidence that he thus visited the mount at the first advent, this prophecy was then and there fulfilled. To deny this, is, in effect, to deny the first advent, as really as the Jew denies it, or else the theory of a double fulfillment of the scriptures must be admitted, which we cannot admit, and yet claim to know when the word of God is fulfilled.

But this application is denied, because, says the objector, the mount of Olives did not then cleave in the midst, and make a very great valley. True, the mount of Olives did not then cleave, and the fact that the feet of the Lord have stood upon this mount, as above shown, and the mount did not cleave, proves that it never will literally cleave, for his feet were not to stand there the second time. And were it thus literally to cleave, it could never make a *very great valley*, for it is a very small mountain. But it is contended that the literal mountain must cleave, “for mountain is not literal in one clause in the text and figurative in the next.” This manner of speaking would be as likely to occur here as elsewhere, and it does occur frequently, even in this prophecy. But, in this text, there is so clear a distinction made between the Mount of Olives and the mountain to be divided, that to confound them is to blunder needlessly.

1st. His feet shall stand upon the *mount of Olives*, not on the *mountain* to be divided. Let this distinction be carefully observed, for the mount of Olives was a literal mountain, on which the Saviour's feet literally stood, while *mountain* is used to represent the kingdom to be divided and des-



troyed. This *mountain* is the same that was announced in chap. iv. 7, which was seen before, or in the way of, Zerubbabel, or the church, and was to become a *plain*, of which *mountain (kingdom)* Christ was the proper head-stone, but, being rejected, the kingdom must be divided and scattered. See chap. iv. The dividing of this mountain represents the scattering of this kingdom toward the four winds, among all the nations of the earth.

Verse 5:

"And ye shall flee to the valley of the mountains: for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee."

If the preceding verse means the dividing of the *mount of Olives* and the cleansing of the land of Palestine, and if this verse was intended to foretell the return of the Jews to said land, as some contend, it should have read, "And ye shall come to the valley," &c., but instead of this, the prophet says, "Ye [the Jews] shall *flee*"—being driven away from their city and their land. Ye shall flee to the valley of the mountains—i. e., ye shall be scattered among all nations [mountains] in your flight from your land—and you shall thus remain scattered; you shall thus flee before your enemies, (until the Lord "shall stand his feet on the mount of Olives?" No;) until the Lord thy God shall come, and all his saints with him—until the second advent. You shall never become a nation yourselves, neither shall you be incorporated with other nations, but you shall remain in the valley, *between the nations*—i. e., among them but not be of them.

It was not until after the Lord's feet stood upon the mount, that the *mountain* was to cleave, and not until after the mountain should cleave were they to flee, and it was to be after they had thus fled, that the Lord should come, and all his saints with him; hence, the first and second coming of the Lord are distinctly taught, between which comings that kingdom should be divided, and continue scattered. Thus the Saviour applies this prophecy. Luke xxi. 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

When the times of the Gentiles are fulfilled, the Lord will come, and all his saints with him; then the kingdom of God will fill the earth. See same chap., verses 25-32.

In the destruction of Jerusalem the kingdom was thus divided, and the people have remained scattered ever since, and will thus remain until the Lord shall come—until the end. The prophet thus presents an outline of the history of the Jewish nation during the whole gospel day, in verses 1-5, (as the Saviour did in Luke xxi. 24,) and then leaves that people, to speak of other things which shall be realized in the same day.

Verses 6-7:

And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light.

The gospel day commenced amid great darkness, and the light has been steadily increasing.

Jno. i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God."

"And the word was made flesh, and dwelt among us." Jno. i. 16.

"In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not." Jno. i. 4-5.

The gospel church is the light of the world, and is divided, in the visions of St. John, into seven sections, extending from the first to the second advent, and is represented by seven lamps, each lamp representing a section of the church. The seven lamps seen by the revelator, are the same, or symbolize the same reality, as those seen by Zechariah, and described in chap. iv. The light of the church thus represented, is the word of God, which was under seven seals at the crucifixion, which seals were to be opened in succession, from the crucifixion down to the end.

By the opening of these seals in succession, the lamps were to be successively lighted up; i. e., the section of the church for whom the light was designed, receive it, and give the light to the world. These lamps are distributed over the whole length of the gospel day, during which day the light was to be neither clear nor dark; i. e., it shall not be all light, neither all dark, because some obscurity must always hang over the future of time, but at the evening of that day it should be light. The seals have been opened in succession, until we are now living near the close of the sixth; the lamps have successively been lighted, until the seventh is set upon the stand, (for the seventh lamp is lighted by the opening of the sixth seal, the first lamp having been lighted before the crucifixion, and the first seal, being opened by the crucifixion, lighting the second lamp,) the evening of the gospel day has arrived, and behold! it is indeed light. All the seven lamps now shed their light upon the past, and light up the present closing hours of this gospel day with a clear and certain light. This is the light of the path of the just, which was to shine *more and more* unto the perfect day. This day is not literally *day* nor *night*, but is one day known to the Lord, because foretold, as he directed, by the holy prophets.

Verse 8:

And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.

This text is a still further figurative illustration of the mercy of God in Jesus Christ; but, to be understood, must be carefully connected with its root. Mark, in chap. xiii. 1, a fountain is chosen as a figure, to represent the atonement made by the sacrifice of Christ. Now, as out of literal fountains literal living waters arise and go forth, living waters are chosen to illustrate the extent and direction of the atonement, or the streams of life issuing from the fountain opened.

As the atonement was made at Jerusalem, (i. e., in old Jerusalem's time,) and must, in its effect, go back to Paradise lost, and forward to Paradise restored, so these living waters are said to run both ways from Jerusalem. The figure first chosen is here continued most delightfully, and an attempt to make these waters literal, makes it necessary to regard the fountain out of which they issue, as a literal fountain of water opened in the house of David. Both are literal, or both are figures; and, as the fountain cannot be literal, both are figurative, and apply as above.



The Saviour and apostles applied these figures to the atonement, and the spirit given on account of the atonement—to the grace of God in Jesus Christ—in a vast variety of expression; but we shall here quote only a few of the more direct passages.

Jno. iv. 10: "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."

14th verse: "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

Jno. vii. 38-39: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)"

Rev. xxi. 6: . . . "And I will give unto him that is athirst of the fountain of the water of life freely."

Rev. xxxii. 17: "And whosoever will, let him take of the water of life freely."

Verse 9:

And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one.

This text has been fully explained in a preceding section on the Tabernacle of David, where sufficient scriptural proof is exhibited to show that Christ, during the gospel economy, is King over all the earth; that he is the one Lord, and his name is one. Please refer to that argument.

Verse 10:

All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses.

If this text is to be understood literally, there will be but a small plain prepared, after all, if it is to be literally bounded as here named; beside, it is not Jerusalem which is to be lifted up and inhabited in her place, but the land south of Jerusalem.

Such an interpretation would make the prophecy an insignificant affair. But, if we explain it figuratively, all is perfectly easy. The root of this leading figure, is in chap. iv. 7: "Who art thou, O great mountain before Zerubbabel? thou shalt become a plain." See this explained in a previous argument.

By dividing and destroying the wicked kingdom, it should become a plain; i. e., that kingdom should be levelled with the rest of the nations of the earth. This has been fulfilled. When this kingdom rejected Christ, they were concluded in unbelief with all mankind, their nationality abolished, the middle wall broken down between Jew and Gentile, and all the world were placed on one common level—one plain,—and life offered to all on the equal terms of faith and repentance. The expression, "all the land south of Jerusalem," probably indicates all the time after Jerusalem's day—all the gospel dispensation. The boundaries mentioned cannot be literally applied as above remarked, but they are probably named to indicate that, from the first advent to the treading of the king's wine-press at the end of

the gospel dispensation, (Rev. viv. 20,) this plain—the equal offers of mercy—shall continue to all.

Verse 11:

And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Since the destruction of Jerusalem, as above foretold, there has been no such utter destruction; and Jerusalem has been, and still is, safely inhabited, and will be, until the battle of the great day of God Almighty.

Verse 12:

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

This text presents the execution of judgment at the close of this dispensation; for now the prophet has passed over to the evening of the gospel day—first, by the light (lamps) of the gospel, and secondly, by the living waters which continue to flow through the gospel dispensation. After this brief announcement of the punishment of the wicked, the battle of the great day of God Almighty is briefly presented in verses 13 to 15, inclusive:

And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

This is the closing scene of the war of Jehovah against the nations; it is the battle of Gog and Magog (Ez. xxxviii. and xxxix. to verse 11, and Rev. xx. 8-10); the last war on earth. During this battle, God will plead with all flesh, with fire, sword, pestilence, and famine. These verses contain all that is said of the judgment in this chapter, or in this prophecy, and this applies to the close of the day under consideration—to the close of the gospel; and not a single shadow is cast beyond the gospel day.

The remaining portion of this chapter is devoted to a symbolic or figurative description of the state of the nations, the conditions of mercy and the worship of God under the gospel economy. We say a symbolic or figurative description, because a literal construction of these verses turns the chapter into literal nonsense, and brings the word of God into ridicule.

Verse 16:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.

Here the prophet goes back to the destruction of Jerusalem, verses 1-5, when all nations come against that devoted city, and announces the arrangement of worship for the nations under the figure of the feast of tabernacles. We say the figure of that feast, for it cannot be the literal worship of God in any dispensation since the crucifixion, unless Moses shall come to be preferred before Christ, and the law be preferred to the gospel. Chris was born under the law. He fulfilled the law. He became the end of the



law when he was crucified at Jerusalem. Jerusalem was the capital of that kingdom which rejected Christ, refused him the throne, and cast him out and slew him. Nevertheless, the rejected stone became the head of the corner: he is the rightful King, and as such must be acknowledged by all the nations that worship God; all must acknowledge the King, crucified at Jerusalem, and the laws, (the gospel) which since the first advent have gone forth from Jerusalem.

Verse 17:

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain.

All the families of the earth, that will not acknowledge Jesus and the gospel, as above required, upon them shall come *no rain*. Mark this judgment, for it is the only one pronounced upon *all the nations* who will not thus worship. Recollect, of *all the families of the earth*, if they go not up to worship, *upon them shall come no rain*. It is said that this is literal rain; let us see.

Verses 18-19:

And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of tabernacles.

How much could the family of Egypt, who never have any rain, be plagued, even if they were never to have any? A literal rain must plague the family of Egypt exceedingly, and to announce that they shall have no literal rain, is to announce their blessing. But, says the objector, the plague of Egypt is to be the plague of the heathen. To be sure—the plague of the heathen that come not up to worship; and that plague is, *they shall have no rain*. (See verse 17.) The rain, therefore, cannot be literal, but is a figure, and it is a legitimate figure. As a *fountain* was chosen to represent the source of all the blessings of the gospel, and as *living waters* were chosen to illustrate the extent of the life-giving effect of the atonement, so *rain* is chosen to shadow forth the refreshing, saving influences of the gospel which has emanated from Jerusalem, wherever it is received. As a fountain produces living waters, and as living waters are by the laws of nature converted to rain, and borne in clouds on the air, and thence shed upon the face of the earth, so the gospel and its blessing, issuing from Christ, the fountain, is borne to the nations of the earth, and upon all who receive it, upon all who worship its author, it pours forth its divine refreshing and saving influence; but its rain falls not on those who reject the Lord Jesus Christ. Said Moses, speaking prophetically of this day, "My doctrine shall drop as the rain, my words distil as the dew, as the small rain upon the tender herb, and as showers upon the grass."

Verse 20:

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD, and the pots in the Lord's house shall be like the bowls before the altar.

This text was uttered to shadow forth the commonness of the blessings of the gospel, when compared to the Mosaic institutions. In that economy, none but the high priest could enter the holy of holies, and he could

do so but once a year. For this service, the high priest was provided with a sacred robe, upon which was a certain number of *bells*, and upon the visor of the priest was written, "Holiness unto the Lord." The priest, thus attired, performed the worship of all the nation on given days, and only in said attire. But, under the gospel, holiness is written every where, if the blood of Christ is only applied.

Under the Mosaic economy, all sacrifices must be offered by the priests, and seethed in the pots of the Lord's house, such as were sanctified to the service of the Lord; but, under the gospel, the true sacrifice is a broken and a contrite heart, and every worshipper offers his own sacrifice; hence, is his own priest, and can offer his sacrifice any where, in all places, for all places become consecrated where the sacrifice of the heart is offered in faith; "all the (seething) pots in the land are like the bowls of the old temple," acceptable to God, if used in the exercise of faith in the blood of the Lord Jesus Christ.

Verse 21:

Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

Yea, every pot in the land. In every place where the gospel sacrifice is humbly offered, shall be holiness unto the Lord—all things used for the service of the Lord, shall be acceptable, if set apart to the Lord's service, instead of holiness being confined to the apartments and fixings of the ancient temple.

"And they that sacrifice (or offer sacrifice,) shall come and take them and seethe therein." If each worshipper seethe his own sacrifice, each worshipper must of necessity be a priest, and surely, all will admit, that every worshipper offers his own sacrifice during the gospel day; but it was not so under the law.

This text therefore, must apply under the gospel arrangement, in which each worshipper is a priest. See 1st Peter ii. 5-9. Rev. i. 6, and v. 10. Heb. x. 16-23.

"And in that day, (the gospel day,) there shall be no more the Canaanite in the house of the Lord of hosts."

In the gospel arrangement, the church is called the house of Christ. See Heb. iii. 1-6. 1st Peter ii. 5.

Christ is the Lord of hosts—Lord both of the dead and living in the gospel day. Rom. xiv. 9; Acts ii. 36. In the Lord's house, or church, there is no Canaanite; no national distinctions are retained.

Gal. iii. 27-29: "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Surely, none of the family of Abraham are Canaanites, either of his literal or spiritual seed, and since all that are one in Christ are his house, and all that are his house are Abraham's seed, the Canaanites, like all others, loose their nationality in the Lord Jesus Christ.



Having briefly considered this whole prophecy, and explained and applied all its leading features, and given the result of our investigation to our readers, we feel confident that very many will believe that we have succeeded in showing that none of it applies beyond the close of the gospel day. This application of the prophecy is made in the gospel, as we have triumphantly shown, and we feel an unspeakable satisfaction in knowing that we apply the prophets as did our Master and his apostles. May we all submit to the expositions of Jesus Christ.

## SECTION IX.

### THE TWO COVENANTS CONTRASTED.

Heb. viii. 6-7: "But now hath he [Christ] obtained a more excellent ministry [than Moses or the Levites], by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second."

In the preceding verses of this chapter, Paul has been speaking of the Sinaic covenant and ritual, and here says that Christ is made a mediator of a better covenant than that ordained in the hands of Moses, because established upon better promises. The Sinaic, which was mediated by Moses, Paul calls the *first covenant*, and that mediated by Christ he calls the second. Mark these important facts.

That we may fully understand this subject, let us inquire—

1st. What are we to understand by a covenant? Webster defines as follows:

COVENANT. 1. A mutual consent or agreement of two or more persons, to do or forbear some act or thing; a contract; stipulation. 2. A writing containing the terms of agreement or contract between parties, or the clause of agreement in a deed containing the covenant.

COVENANT. To enter into a formal agreement; to stipulate; to bind one's self by contract.

COVENANT. To grant or promise by covenant.

According to Webster, and all other English authority, a covenant between parties is a contract or agreement, with its conditions and provisions, to be complied with by both parties; or, a grant or promise made by one party, containing conditions and provisions, to be agreed to and kept by another party; or, the terms on which the grant or promise is to be possessed. Hence, a covenant, and the *result* of a covenant are entirely different ideas. A covenant containing conditions to be kept in order that a

certain good may be possessed, expires when the good is forfeited or received, and it cannot expire before. When the time of a covenant expires, a judgment and decision must be had, to decide if the conditions have been kept, or if the good promised has been forfeited by a breach of said conditions. Mark these obvious facts.

2d. We inquire, what is it to mediate a covenant?

MEDIATE. To interpose between parties, as the equal friend of each; to act indifferently between contending parties; with a view to reconciliation; to intercede.—Webster.

The mediation of a covenant, therefore, obtains only when and while the conditions of said covenant may be complied with; *this work cannot precede nor succeed a covenant, but must be performed WHILE THE INSTRUMENT IS IN FORCE*, and a decision upon a covenant cannot be had, or the good contemplated possessed, until the work of mediation is closed; for, while mediating continues, the conditions are accessible.

Moses, succeeded by the Levitical priesthood, mediated the Sinaic, which Paul calls the first covenant, which covenant promised that the twelve tribes should be made a kingdom of priests, if they would keep its conditions. When the time of the mediation of that covenant expired, the mediation ceased, and was succeeded by a judgment which resulted in the rejection of that nation, *as a nation*, and the kingdom, being taken from them, is reserved for another people, bringing forth the fruits thereof.

Christ is now a "mediator of a better covenant" than the *first*; and as a covenant cannot be mediated after it has expired, nor yet in advance, the covenant which Christ is mediating is now in full force, and must be succeeded by a judgment. The covenant which Christ is mediating is not the first covenant, which Paul says was the law, but is the *SECOND* covenant, and is ESTABLISHED upon better promises than the first.

Heb. vii. 19, 22: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. . . . By so much was Jesus made a surety of a better testament (covenant)."

The truth, then, is as follows:

1st. The covenant containing the "better hope," is the gospel of Christ.  
2d. As Christ is the mediator of "a better" covenant now in force, that covenant is the gospel covenant.

3d. As the gospel covenant or testament was confirmed next after the Sinaic, which Paul counts the first, the gospel must of necessity be the *SECOND* covenant, or we have no covenant at all.

4th. Paul quotes the promise of God to make a new covenant with the houses of Israel and Judah, (Jer. xxxi. 31-34,) as the *SECOND COVENANT* to be established, and as the "better" one of which Christ is the mediator; therefore, the gospel is the new covenant.

Chap. viii. 13: In that he saith, A new (a second) covenant, he hath made the first (the Sinaic) old. Now that which decayeth and waxeth old is ready to vanish away."

4th. In chap. ix., verses 15 to 23, Paul definitely denominates the Sinaic covenant the *first* testament; and the *second* and *better* covenant which was



sprinkled with the blood of Christ, THE NEW TESTAMENT; hence, the two covenants are called "THE OLD AND NEW TESTAMENTS. The word here rendered *testament* is the same as is elsewhere in this epistle rendered covenant.

We will now inquire, what were the promises upon which the first or Sinaic covenant was established, and what the *better promises* upon which the second or new covenant is established?

If we turn to Genesis, chapters xii. to xv. inclusive, we discover that God made to Abraham two sets of promises. The first class are recorded in chapters xii. and xiii., where all the land embraced in looking to the four points of the compass, (and Paul understood that the world was embraced,) was promised to Abraham and to his seed FOREVER. The seed embraced in this class of promises, in whom the nations of the earth should be blessed, Paul explains to be Christ; and the seed to whom the land is promised forever with Abraham, are, in Gen. xvii., explained to be a seed of promise out of all nations; for Abraham is made a father of many nations, that his seed may be as numerous as the stars.

The second class of promises are recorded in chap. xv., verses 8 to 21, and are a pledge or surety that Abraham shall possess the land promised in the former class. These promises pertain to the literal seed of Abraham, and to the literal land of Palestine between the river of Egypt and the river Euphrates—the land of certain tribes, which was to be given them in the fourth generation. In the fulfillment of this class of promises, when they had come to Sinai, the first covenant was made with the fathers, and was established upon this class of promises. This was a covenant of works, which could never make the worshippers under it perfect, as pertaining to the conscience. It was made with the children of the flesh.

But the new or second covenant (testament) is established upon the first class of promises, which embrace the whole world (renewed) as the inheritance of the church forever; and as the seed of Abraham, the children of promise out of every nation; who, by believing in Christ, become heirs of the inheritance according to the promise.

These two covenants, originating in the two classes of promises above defined, are illustrated by the apostle in his letter to the Galatians:

"For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born *after the flesh*; but he of the free woman was *by promise*. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bond-woman and

her son; for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free."

When the first or Sinaic covenant expired, Palestine, Jerusalem, and all the children of the flesh, were cast out of the economy of God as natural heirs, as really as Agar and her son were cast out when Isaac was persecuted by Ishmael.

So also, when the new covenant expires, it must be succeeded by a judgment; and all who have not become heirs by complying with the conditions of the covenant, must be cast out into outer darkness—be destroyed forever.

We are now prepared to consider the covenant promised to the houses of Israel and Judah, and to prove, beyond the reach of argument, that the new testament is

#### THE NEW COVENANT.

Jeremiah xxxiii. 14:

Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

In a foregoing section, some evidence has been adduced to show that the good thing here referred to, was, in the "root promise," the Messiah, or Shiloh. This opinion is sustained by several of the most able commentators of which the protestant church can boast. Another fact of vast importance is, the *Targum* applies verses 14-16 to the Messiah. But we are able to bind the objector fast to this point by the immutable word of God.

In order to introduce the Messiah, or Shiloh, a change in God's visible economy was indispensable, for "Christ, the Messiah, was to become the end of the law for righteousness, to every one that believeth." In connection with the manifestation of Messiah, therefore, that change of God's economy, corresponding with the offices and claims of the Messiah, must be realized; hence, must as fully be foretold by the prophets, as the coming of Shiloh, the Branch.

We will now turn back to Jer. xxxi. 31-34, and read the announcement of God's economy, which was to take effect when the Branch should grow up unto David:

Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord); but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more.

This covenant embodies the promise of the Messiah, or Shiloh, and, as a whole, may be properly called "that good thing" which the Lord has promised to the house of Israel and the house of Judah. Here it is said, "Be-



hold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah," &c.

In chap. xxxiii. 14, it is said: "Behold the days come, saith the Lord, that I will perform that good thing that I have promised to the house of Israel, and the house of Judah."

In chap. xxxi. 31-34, the Lord promised to make a *new covenant* with those two houses, which covenant involves the coming of Shiloh, *in certain days to come*.

In chap. xxxiii. 14, the Lord promises to fulfil that good thing promised, *in certain days to come*; and then adds, "In those days, [the days to come,] and at that time, [the time that he will perform the good thing,] he will cause the Branch of righteousness to grow up unto David," &c. See verses 15-16.

Thus, even in this prophecy, the new covenant is pinned down to the very point where the Messiah, or Shiloh, is manifested. But, let us mark well this new covenant which was to be made.

Saith the Lord, I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant I made with their fathers, [when?] when I took them by the hand, to bring them out of the land of Egypt, &c.

At the time Jeremiah prophesied, there was, yet future, a *new covenant* (not several covenants) to be made, and that *one new covenant* was not to be according to the one made with the fathers, when coming out of Egypt. If, therefore, *one* and *one* is *two*, the *one* made with the Fathers, when coming out of Egypt, is the *first covenant*, and the new *one* to be made, not according to that, is the *second*.

The covenant made with the fathers, the first covenant, was made at Sinai, and was the embodiment of the Mosaic institutions. Of this covenant, Paul says: "This Agar [the bond-woman and her son] is Sinai in Arabia, and answers to Jerusalem which is, and is in bondage with her children," &c. [See Section III.] "This covenant gendereth to bondage."

This covenant, contained in the Ten Commandments, was engraven on tables of stone, to which was appended all the ritual of Moses, the then chosen prophet of the Lord. This covenant, with all that made up the antitype of the bond-woman and her son, was to be *cast out* when the antitype of Isaac should be manifested; which, we have before shown, was done.

But the new or second covenant was to be unlike that—"not according to that." "But, (saith God,) this is the covenant: . . . I will put my law in *their inward parts*, and write it in *their hearts*, [not on tables of stone,] and I will be *their God*, and *they shall be my people*."

That is, all that shall be reckoned as the house of Israel and the house of Judah, are those, and those only, in whose hearts the law of God is written.

Mark this point: *Judah and Israel* are to be known in this covenant by having the law of God in their inward parts, and written on their hearts. That is, they shall experience the truth, instead of its being written on a stone, or kept in the holy of holies. God will be the God of such, and *they* [who have the law thus written] shall be his people.

"And *they* [in whose inward parts is the law of the Lord] shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord; for all shall know me, from the least of *them* to the greatest of *them*, saith the Lord; for I will *forgive their iniquity*, and I will remember their sin no more."

We will remark definitely upon this part of the covenant by-and-by. It must suffice, at this point, that we say—In this second covenant, all that are *Israel and Judah* "know the Lord," and that for themselves; and whatever else you may have to teach them, you will not have to teach them this experimental knowledge.

Again, all that are Israel and Judah under the new covenant, are those whose sins and iniquities are *forgiven*, [not to be remembered every year, but] to be remembered no more.

When, therefore, this covenant is introduced, or becomes valid, a sacrifice must have been obtained, which can take away sin. This the blood of bulls and goats could never do; hence, there was a remembrance of sins made yearly. This forgiveness will secure freedom from sin, instead of *bondage* like that under the first covenant; freedom from the observance of those legal ceremonies: freedom from the ministration of death, [for so Paul calls the first covenant,] and freedom from the *bond-woman and her seed*.

Again—this new covenant, the second in the series, must take effect where the covenant made with the fathers—the first covenant—expires, unless an interregnum is somewhere foretold by the prophets; and this is not done.

Once more—As we nowhere read of a third covenant, either with the houses of Israel and Judah, or with any other people under heaven, this new covenant (second covenant) must be the last, the final covenant, and its righteousness must of necessity be everlasting.

Reader, whatever your theory is, you are tied down to these obvious points, and you cannot escape from them, whatever may be the result of this reasoning.

We shall now attempt to show, by the scriptures, where the new covenant becomes the law of righteousness.

We have previously shown that the prophecies of Isaiah and Jeremiah were delivered in view of the arrangement brought out and clearly defined by the prophet Daniel. It has been repeatedly shown that, from the return of Judah and Israel from the Babylonish captivity, their possession of the land under the provisions of that return, &c., was bounded by the seventy weeks cut off from the 2300 years, and the coming of Messiah, or Shiloh; and that there the Lord set his hand the second time to recover the remnant of his people.

We shall now prove, beyond the possibility of a reasonable doubt or cavil, that the new covenant was at the same point ordained as the standing law of everlasting righteousness, and that under the provisions of the *new covenant*, the Lord was to recover the remnant of his people, and perpetuate Judah and Israel. Let every point be carefully observed, for the question shall be settled by the word of Jehovah.



Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Dan. ii. 24.

Let the reader carefully observe all that was to be accomplished within the seventy weeks;—much is depending.

Houbigant translates the first sentence as follows: "Seventy weeks are determined upon thy people, and the city of thy sanctuary." Mark, "the city of thy sanctuary."

The next point is, "to finish the transgression" (of that nation); then, "to make an end of sin," (Dr. A. Clark says the original is "sin-offering," and the text should read, "to make an end of sin-offerings"—mark this,) "and to make reconciliation for iniquity," (so that iniquity can be forgiven, as the new covenant proposes,) "and to bring in everlasting righteousness," (a law, or covenant of righteousness, which is everlasting,) "and to seal up the vision and prophecy, and to anoint the Most Holy."

None of this work can be delayed beyond the seventy weeks. The seventy weeks are then divided up and applied; and in verse 26, the certain destruction of the city, (old Jerusalem,) and [of] the sanctuary, is foretold. Houbigant translates: "After the seventy weeks, the city of thy sanctuary" shall be destroyed.

Sixty nine of the seventy weeks extend to the coming of Messiah the Prince, (Shiloh,) and evidently terminate with the crucifixion.

Verse 27:

And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease.

This one week is the last of the seventy, in the which the covenant is to be confirmed with many, and the sacrifice and oblation cease. But what covenant is here to be confirmed? Is it the covenant made with the fathers, when coming out of Egypt? or is it the new covenant to be made with the houses of Israel and Judah? The former expires here. Here is the end of sin-offerings, and an end of the covenant of ceremonies;—all is here nailed to the cross. Therefore, as there is but one after that, and as there is one confirmed where that made with the fathers expires, the covenant here confirmed for one week with many, is the NEW COVENANT made with the houses of Israel and Judah.

But, we will let Paul argue this question; he does it admirably. We commence with Heb. ii. 2-4: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The words of this great salvation are the words of the covenant which the apostle confirmed, as will more fully appear.

Let us now read carefully Heb. viii., leaving out verses 2 and 3:

Now of the things which we have spoken, this is the sum: we have such an high priest,

who is set on the right hand of the throne of the Majesty in the heavens; for if he were on earth, he should not be a priest, seeing that there are priests that offer gifts, according to the law: \* \* \* Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See (saith he) that thou make all things according to the pattern shewed thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if THAT FIRST COVENANT had been faultless, then should no place have been sought for THE SECOND. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a NEW COVENANT with the house of Israel and with the house of Judah: not according to the covenant that I made with the fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A NEW COVENANT, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

The apostle here denominates the Mosaic covenant the *first*, and that one which Christ mediates while at the right hand of the majesty in the heavens, he denominates the second; it is therefore the last.

He also quotes the promise of a new covenant from Jer. xxxi., and applies it while the high priest is in the heavens. Mark this.

He finally shows that the old covenant vanishes away to give place to the new one.

Some, however, have attempted to make this application of the *new covenant* simply a continuation of the promise, but the futility of such an attempt will be made fully to appear. Let us now read chapter ix., verses 13 to 15:

For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance.

Dr. Adam Clark says, the word "testament," in verses 15, 17 and 18 of this chapter, should be translated "covenant," and gives sufficient reasons.

The apostle in these verses shows that the sacrifice of Christ made an end of the transgression under the law, according to Daniel ix. 24, and became effectual to the purifying of the conscience. By the same sacrifice, he became the mediator of the new covenant, and hence confirmed it by the blood of sprinkling—his own blood.

We will now turn to chap. x. 1-10:

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered; because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. [Under the law, there was no forgiveness only in prospect.] For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. [The body of Christ was



prepared to be an effectual sacrifice; all others having failed.] In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings and offerings for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law: then said he, Lo, I come to do thy will, O God. He taketh away the first [covenant and sacrifices] that he may establish the second [covenant and sacrifices]. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

The apostle's argument is conclusive, that the one offering of Christ made an end of *sin-offering*, (Dan. ix. 24,) removed or nullified the former covenant, and established the second, the *new covenant*. This was the will of God which Christ came to do; by the accomplishment of which will the believer is sanctified, separated from sin and sinners. Unbelief that would reject evidence so pointed, must be nearly fatal.

Verse 14:

For by one offering he hath perfected forever them that are sanctified.

In this sacrifice there is everlasting righteousness for the believer, (Dan. ix. 24,) by being sanctified—separated from sin.

Verses 15-17:

Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.

The gift of the Holy Ghost on the day of Pentecost is an abiding witness to us—first, that the Most Holy was anointed (Dan. ix. 24) immediately after the ascension of Christ; and second, that the *new covenant*, under which the law should be written on the hearts of Israel, is established. The Holy Ghost is the Spirit of *promise*, by the which the believer is sealed unto the time of the redemption of the purchased possession. Under this covenant, the believer receives the promise *only*, and the sealing spirit of that promise, of eternal inheritance. (See chap. ix. 15.) The fact that, through the agency of the Spirit, the *believer* does receive the evidence of the remission of sins, is proof positive that the new covenant is established. This is the apostle's argument.

Verse 18:

Now, where remission of these is, there is no more offering for sin.

Having obtained one sacrifice that can *take away sins*, so that they be remembered no more, there is an end made to *sin-offerings*; and as Christ, through the eternal Spirit, has offered himself once for all, there remaineth no more offering for sin.

Here is a perpetual end, not only to the sin-offerings under the old covenant, but to *all* sin-offerings. Christ has become the end of the law, and has brought in everlasting righteousness;—praise the Lord! Let others talk, if they will, of a dispensation to come; of smoking altars and slaughtered victims yet to be realized at Jerusalem; the word of God has settled the faith of *Judah and Israel*, that in the divine economy, *there is to be no more offering for sin*. O that the people would all understand it.

Verses 19-20:

Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a

new and living way, which he hath consecrated for us through the veil, that is to say, his flesh.

The new and living way, consecrated through the flesh (body) of Christ, which is the only way under the new covenant, is the high way the Lord promised by Isaiah chap. xi. 16, for the remnant of his people, which way should exist when the root of Jesse should stand as an ensign for the people. Like as there was a way of holiness in the old covenant made with the fathers when they came out of Egypt, so there is a way of holiness in the new covenant; but it is a *new and living way*.

Heb. iv. 12—mark it well:

For the priesthood being changed, there is made of necessity a change also of the law.

In direct reference to the promise of a way for the remnant, Jesus said, "I am the door, the way, the truth, the light, and the life." All is literal, but the plan to accomplish the *work* is entirely changed. Under this covenant all *Israel and Judah* "know the Lord, from the least of them to the greatest of them." A few texts in point must suffice.

1 John ii. 20 and 27: "But ye have an unction from the Holy One, and ye know all things. . . . But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

1 John iv. 2, 6, 8, 13: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. . . . We are of God: he that knoweth God, heareth us: he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error. . . . He that loveth not, knoweth not God; for God is love. . . . Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

The gospel by John, xiv. 7: "If he had known me, ye should have known my father also: and from henceforth ye know him, and have seen him."

We might quote many more passages directly in proof of this point, but our limits will not permit. We have here to understand that the principle by which we know God under this covenant, is the principle of faith; under the former covenant, the people were shut up unto the faith to be revealed in this new covenant.

We will turn again to Heb. x. 28, 31:

He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Let the reader solemnly consider a few questions in the light of the last quoted scripture, and answer in view of the judgment. Will it be safe to misapply this covenant? Can we apply this covenant to a future age, without trampling under foot the blood of this covenant? If the blood of bulls, and of goats, &c., was the blood of the old covenant, is not the blood of Christ the blood of the *new or second* covenant? Can there ever be an



other covenant without the shedding of other blood? and if Christ is offered once for all, and there is *no more offering for sin*, can there ever be obtained any more blood with which to consecrate a covenant? The word of God has solemnly and forever answered all these questions in the negative. To play with the lightnings of heaven, would be safe for some, but to quibble at the plain word of God, will, in the end, prove fatal. If we are not under the old covenant, we are under the new one; or are we without any covenant? But, if the Messiah has come, he came to do the will of God, in the abolishing of the old covenant, and the establishment of the new one; and if he has not done this, the Jew is right in his rejection of Christ.

## SECTION X.

### THE AGE AND AGES TO COME.

In order to a correct understanding of the plan of redemption, very much depends upon the views we entertain, and the application we make, of the expressions, "the world (age) to come"—"ages to come," in the connection wherein they occur in the New Testament. Whatever their real meaning is, and wherever they were intended to apply, it is very certain that, if we misunderstand and misapply them, all our theories in harmony with said misapplication must be erroneous—must be groundless. These phrases will now be briefly considered.

Heb. ii. 5:

For unto the angels hath he not put in subjection the world to come, whereof we speak.

The word here rendered "world to come," is *oikoumene*, and properly means, the inhabited world—used by the Greeks to designate their portion of the earth, as opposed to heathen lands—the *Roman world*. *Liddell and Scott*.

In this text, it must mean *the inhabited world* under the covenant of which the apostle is speaking in this epistle.

Inasmuch as Paul was a gospel minister, and performed his labor in the gospel dispensation, some contend that "the world to come" refers to a dispensation to be realized after the gospel dispensation shall have closed; hence, they apply the covenant argued in this epistle to a future dispensation, called, by modern theorists, the restitution; but a careful investigation of the subject will show that such an argument wrests this entire epistle from its intended application, as has been shown in the preceding argument on the new covenant.

Let us enquire:

Q. Of what is the apostle speaking in this epistle?

Ans. Chap. i. verses 1, 2:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Chap. ii. verses 1, 2, 3, 4, 5:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak."

Let the reader carefully observe that all of chapter i., commencing with the 3d verse, is a paranthetical argument going to establish the superiority of Christ over angels, he being the Son of God and the express image of the Father's person, and that verse one, of chapter two, is a continuation of the thought commenced in chapter i. vs. 1, 2.

Q. What had the brethren heard, to which Paul says they ought to give the more earnest heed?

A. The gospel.

Q. What were the words spoken by angels, here referred to, which were steadfast?

Ans. The words of the law, or Sinaic covenant.

Gal. iii. 19:

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

The mediator of the law covenant was Moses..

Q. What salvation began to be spoken unto us by the Lord and was confirmed by the apostles by divers miracles and signs and the gift of the holy Ghost?

A. The gospel of our salvation, for it saves all who believe it.

Rom. i. 16:

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Q. Of what is the apostle here speaking?

A. Of the gospel which began to be spoken unto us by the Lord, and was confirmed unto us by them that heard him. Chap. ii. vs. 3, 4. See above.

Q. With what economy is the gospel contrasted?

A. With the law or Sinaic covenant confirmed by angels, in the hands of Moses. See above, chap. ii. vs. 2; Gal. iii. 19.

Q. What then was the world to come, after that state which was ordained by angels, of which Paul was speaking?

A. The world under the dispensation of the gospel.



1st. Because Paul is expressly speaking of the gospel which was spoken by the Lord and confirmed by the apostles, and 2d, because the gospel did come next after that economy confirmed by angels, and was confirmed in the last week of the seventy according to the word by Daniel, the prophet.

This "world to come," is not a world to come after the gospel dispensation, but is the world to come next after the Sinaic covenant, which was put in subjection to angels, should expire, it is the gospel economy, which is not subjected under angels, but is subjected to the Son, all power is given unto him.

Dr. A. Clark remarks as follows:—"The world to come, that *olam haba*, the world to come, meant the *days of the Messiah* is most evident; and has been often pointed out in the course of these notes."

The Jews expected an age to come and often spoke of it, that world to come they regarded as the days of the Messiah, but because the Messiah did not come as they expected, they rejected both the Messiah and his dispensation. They expected the world to come next after their own age, and that their economy would continue until the age to come; hence, as they rejected the gospel, they persist in the practice of the Mosaic rites.

#### THE AGE TO COME AFTER THE GOSPEL AGE.

"And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx 34-36.

This portion of scripture is a clear, unambiguous declaration of important truth, and presents in contrast, this world (*aion*) and the world (*aion*) to come, and presents, also, the only transition from the one to the other.

The application is so definite, that it cannot be mistaken; it is pinned down to that point where this dispensation expires—terminates, and the world, or dispensation to come, begins; and so specific are its points of instruction that none will attempt to apply it at any other point.

1st. The first distinct feature of the text which strikes the mind, is, it regards two *aions* or dispensations, and only two—this world and that world to come. To teach that there are to be more than these two dispensations, is to teach what the Saviour has never authorized—what he has never intended.

2d. The world to come is only to be reached through the resurrection, for the resurrection state is by the Saviour called *that world*, showing conclusively that *anastasis* means the state or company beyond the act of being raised up. The fact cannot be avoided. It is therefore obvious that the only world to come is the *resurrection* world, or dispensation; i. e., the regeneration.

3d. Although the truth is fully settled, that "as in Adam all die, even so in Christ shall all be made alive"—i. e., all the human family shall be raised from the dead—yet, none will enter upon that world except those accounted worthy to attain it; therefore, as the worthiness or unworthiness of all men is decided at the day of judgment, that judgment must be passed before that world begins.

4th. None obtain that world who do not also obtain the resurrection state, the resurrection unto life. Mark! "they that shall be accounted worthy to obtain *that world*, AND *the resurrection from the dead*." All that ever reach that world, we repeat, must be in the resurrection state, and all who are in the resurrection state obtain *that world*, for the world and resurrection are joined together, and what God hath joined together, let no man put asunder.

None shall be worthy to obtain that world—"the age to come"—unless they are also worthy to share the resurrection state; and such as are worthy of the resurrection of life, will not need probation. Such as obtain the one, obtain both the *state* and the *world*.

5th. Such as obtain that world—"the age to come"—obtain, in the same connection, an undying principle; for, of them that shall be accounted worthy to obtain *that world* AND *the resurrection* of the dead, it is said, "NEITHER SHALL THEY DIE ANY MORE." Such must be in possession of immortality; and as none but such as are worthy for all this, can obtain that world, ("the age to come") none can reach "the age to come," but such as are in possession of eternal life.

6th. None can obtain that world but such as are like unto the angels (too good, of course, to need probation) in nature, purity and glory: they are delivered from the nature of the present state, in so far that they neither marry nor are given in marriage, &c.; hence the population of *that world* will not be increased, as some have vainly taught, probably from the imaginations of their own hearts, for surely the word of God never authorized any such thing.

7th. They that shall be accounted worthy to obtain *that world* ARE THE CHILDREN OF GOD, *being the children of the resurrection*.

As only such as are accounted *worthy*, can obtain that world and the resurrection from the dead, and, as such are the children of God, there will be no need of probation there, for there will not be one sinner to be saved—not one who is not a child of God.

The following text is of the same class and sustains the same main positions:

"And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke xviii. 29, 30.

By the expression, "this time," we are to understand this gospel dispensation—this *aion*, in contrast to the world (*aion*) to come—the dispensation to be realized next after the gospel shall be closed up.

Such as follow Christ in this dispensation, are here promised *life eternal* in the world (age) to come; therefore, the age to come must be just long enough for those who are worthy to attain it, to enjoy an *eternal life*; hence the age to come must be an eternal age.

Thus we easily perceive that the *age to come* next after the present dispensation, is the resurrection age—is an eternal age, an undying age, (for those who attain it can die no more) hence, so far as character and duration is concerned, is changelessly immortal.



## THE AGES TO COME.

Eph. ii. 6, 7:

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness through Christ Jesus."

In reference to this text, one writer, whose theory would be benefited by an alteration in the translation, remarked, it might be rendered, "That in the ages on ages," etc.; but this opinion is utterly unfounded, the text can in no wise be thus rendered by any legal process.

The expression *ages to come* may be understood of the successive lifetimes of men, or of successive generations, and many authorities for such a use of the original expression in other relations, might be given, but, after a careful consideration of the apostle's entire scope of thought embraced in this epistle, it seems nearly certain that we should understand him to speak of dispensations.

But, of what ages or dispensations to come is the apostle here speaking? This question must be decided by determining from what point he begins his count of ages, as shown in defining the world to come, in the commencement of this section.

To obtain the point at which the apostle's remark *hinges*, let us hear him speak of ages in an opposite direction. Eph. iii. 1-5:

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward; how by revelation he made known unto me the mystery, as I wrote afore in few words; whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in OTHER AGES was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit."

That the "mystery" made known to the apostles, here called "the dispensation of the grace of God," is the gospel of Christ, none presume to doubt. This, the mystery of Christ, was made known to the apostle by revelation, in the opening, or beginning of the gospel age, which mystery, in other, or *previous ages* WAS NOT MADE KNOWN as it is now (was then, at the commencement of the gospel age) revealed unto his holy apostles and prophets by the spirit.

Here is the point from which the apostle counts in the text previously quoted, viz., the point where the gospel commenced, or properly from the first advent or crucifixion through which the mystery was revealed.

From that position in the great plan, Paul recognizes *ages to come*; from which point there are ages past and ages to come.

The Patriarchal and Mosaic ages were past when the Saviour expired on the cross, this none will deny. From the crucifixion, the gospel age, and the resurrection—eternal—immortal age, were future—were ages to come.

Therefore, the sum of the apostle's teachings is, that the gentiles should become fellow heirs and partakers of the promise through the gospel, which was not made known in the ages which preceded the gospel—that the knowledge of this mystery was reserved for the gospel dispensation, and that now, in the commencement of the gospel, he hath raised up Jew and gentile to sit together in Christ, that in the ages to come from the opening of

this economy or dispensation, he might make known the exceeding riches of his grace toward us through Christ Jesus.

1st. In the gospel age by freely justifying the ungodly through faith, thus constituting them heirs by faith, and granting them all, the equal hope of the gospel.

2d. In the age to come, by constituting all who are worthy to obtain that age and the resurrection from the dead, the children of God, and in permitting them to enjoy the fruition of the gospel hope forever even forever and ever.

## THE DISPENSATION OF THE FULNESS OF TIMES.

"That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him." Eph. i. 10.

The dispensation of the fulness of times spoken of in this text, is supposed by many, to be a dispensation which must succeed the gospel age, and by some, it is regarded as but another name for "the age to come," as taught by modern millenarians, and that in said dispensation there will be a different and far more extensive gathering of the people and nations into Christ, than has been, or can be, under the gospel dispensation.

But, this view of the subject must be incorrect, for, a critical analysis of the apostle's argument, having careful reference to the immediate connection of thought connected with this text, found in its context, it is easily proved that the dispensation of the fulness of times, is the gospel dispensation.

The original sentence reads thus:

That in the *Oikoumene* of the *pleeroma* of *kairos*, &c.

*Oikoumene*, means management of a family, the public economy, government, administration, or which is the same dispensation.

*Pleeroma*, means, that by which a thing is filled, a full measure, complement, completing.

*Kairos*, means, strictly, the right measure, right proportion, measure, proportion, fitness, fit time, appointed time, &c.—*Lidell and Scott*.

Allowing the most natural and primary meaning of these original words, the sentence would read thus:

That in the dispensation, or economy, of the filling up or complement of times, or of the complement of the appointed times, &c., meaning the dispensation which completes the times devoted to this state, making up a full complement.

The dispensation which is the complement of all Bible times, is the gospel dispensation. If this text was spoken of the prophetic periods, it is a fact that all the prophetic periods expire at the coming of Christ and the termination of the gospel economy. If the apostle refers to the gentile times; it is a fact that the times of the gentiles are all fulfilled at the coming of Christ and the close of the gospel.

If the *times* relate to the different dispensations of the great plan of redemption; it is a fact that the gospel dispensation is the last, the complement of those times. 1 John ii. 28:

"Little children, it is the last time: and as ye have heard that antichrists should come, even now are there many antichrists; whereby we know that it is the last time."



If the times of Christ are meant, it is a fact that those times terminate with the gospel; for those times are the times of his mediation, and at the close of the gospel, he delivers up his administration—the government to God even the Father, at his coming. 1 Cor. xv. 23, 24.

If reference is had to the mere passing of days (seasons) as connected with this state, it is a fact that the gospel numbers the *last days* of this world's history, in the last of which, the dead will be raised, judged and rewarded.

Whatever view we may take of the times, there is abundance of evidence that the gospel dispensation is the completement of them all—is the filling up of redemption's plan. But, as we have before remarked, the text, in which this expression occurs, carefully considered with its context, proves that the gospel dispensation is intended.

Let us now examine these scriptures.

Eph. i. 3-9:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself."

All this is spoken in direct reference to the gospel dispensation and to the blessings conferred upon believers in Christ, all of which is to the praise of the glory of the grace of God in Jesus Christ, in whom we have redemption the forgiveness of sins through his blood. In the gospel of his grace, God hath made known the mystery of his will, &c., which mystery is as follows:—

Eph. iii. 4-6:

"Whereby, when ye read ye may understand my knowledge in the mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ through the gospel."

This mystery of the call of the gentiles was not made known in the dispensations before the gospel, but in the gospel age it is made known, that the gentiles are *fellow-heirs*, and of the *SAME BODY* (with believing Jews) in Christ by the gospel; hence, the apostle says, chap. i. vs. 9, 10:

"Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that, in the dispensations of the fulness of times, he might gather together all things in Christ, both which are in heaven, and which are on earth, even in him."

Mark this expression. The text does not say that God has made known the fact that *he will* in some future dispensation, gather together all things in Christ; but, that he hath made known this mystery in the gospel, that he might gather together in one all things in Christ, i. e., God hath made known this mystery in the gospel, that by this knowledge and by the gospel, he might effect this gathering together in one all things in Christ both which are in heaven and in earth, even in him.

Now, if it can be shown that this gathering all things into Christ can be accomplished during the gospel dispensation, the whole position will be perfectly established and the gospel dispensation will be proved to be the dispensation of the fulness of times. We have fully proved in the preceeding pages, that the resurrection, first of the righteous and second of the wicked—the judgement and execution of judgment all belong to the gospel dispensation. Mark this fact.

We will now prove that this gathering into Christ, is accomplished in the gospel dispensation, first by faith and secondly in fruition. It has already been shown that the mystery, made known in the gospel is, that the gentiles should be fellow heirs in Christ; let this be recollected while further proof is advanced.

Eph. iv. 1-6:

"I therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all."

Again—verses 15, 16:

"But speaking the truth in love, may grow up **INTO HIM** in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted with that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

Gal. iii. 26-29:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise."

A multitude of scriptures might be quoted directly in point, but these are sufficient to sustain the position that believers of every nation are gathered into Christ through faith in this dispensation. All that are Christ's, will be gathered in fact at his coming.

1 Cor. xv. 22, 23:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits: afterward they that are Christ's at his coming."

Again—verses 51, 52:

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptable, and we shall be changed."

1 Thess. iv. 13, 17:

"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up to meet the Lord in the air; and so shall we ever be with the Lord."



Matt. xxiv. 30, 31 :

"And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet ; and they shall gather together his elect from the four winds, from one end of heaven to the other."

Thus, all that will ever be Christ's, (for *his elect* are all his elect,) will be gathered before this dispensation closes, for all these are gathered before the wicked are destroyed and we have direct proof that they shall be destroyed in this dispensation.

Matt. xiii. 40, 41 :

"As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

#### CONCLUSION.

In the foregoing pages, we have attempted to explain and apply, according to the *true* principles of literal interpretation, several important portions of prophecy, and some portions of the gospel, all of which are applied to the *fabled* "age to come," by those who may very properly be denominated ultra literalists. The object of this effort has been, to select such portions of scripture as are the most fully relied on as proof of a coming probationary age, and which have been distorted and wrested by ultra literalists, in order to make them teach the "age to come;" and to explain and apply them in harmony with the Saviour's teaching relative to the gospel dispensation and the end of the world, to show that the Bible does not teach another probationary state, but that the coming age is eternal—changeless—immortal. How far we have succeeded, we leave the reader to judge, by comparing these teachings with the teachings of Christ, the prophet whom we are required to hear, on pain of destruction; and by whose words we are to be judged in the last, the final, day.

When the reader has accomplished the reading of these pages by course, he may find it profitable to read in immediate connection the pages devoted to the explanation of the prophecy of the *rebuilding of the tabernacle of David*, and those pages devoted to the explanation of the prophecy of the *new covenant*; that the positions therein taken may be distinctly apprehended, for the application of both these prophecies is clearly shown to be under the gospel dispensation.

The manner of getting up this work has been such, that it has been next to impossible to entirely avoid typographical errors; some have occurred; and the desire to make the work so cheap that all who desired it could afford to buy it, has prevented any expense for the sake of appearance; the reader, therefore, considering these facts, will be generous enough to pass by such imperfections of the book, and scrutinize its doctrines alone.

JOSEPH TURNER.



